Zions Herald

THE INDEPENDENT METHODIST WEEKLY

SEP 3 - 1942
NEWTON CENTRE, MASS.

These Things Are Beautiful

ELIZABETH GREY STEWART

These things are beautiful to me:
Clothes hung upon a line to dry—
Bright banners in the breeze; a pie
Fresh-baked for a surprise; the free
And careless laughter of a lad;
A row of well-thumbed books; a pile
Of toys; a little girl's grave smile;
Hymns sung by voices strong and glad;

The loyalty of dogs; the gay
Disorder of a well-loved room;
The fresh-earth smell when gardens bloom;
Three daisies on a sick-room tray.
These things are beautiful—they bless
The lives of all of us when we
Have learned to look for them and see
Their own home-hallowed loveliness.

FOUNDED 1823

MR. EDITOR

Another Bus Experience

Not to prove anything, but simply to relate an incident of different sort from that told by R. P. Marshall in "Conversation on a Bus" (ZIONS HERALD, August 5), let me write briefly of the afternoon bus trip, Asheville to Chattanooga, August 11.

When I got on the bus at Lake Junaluska, it was crowded, many standing. I took my place toward the rear in the aisle directly in front of a Negro sailor, the only Negro on the bus. When opportunity offered, a man, very poorly dressed, offered the sailor a seat by himself, and other white people, on the cross-bus seat at the rear. The sailor did not accept, though, as far as I could see, the several people on the rear seat did not at all object, nor did those white people who were still standing. Later, when the bus became less crowded, the sailor took a double seat about four places from the rear. The white people in back of him did not seem at all disturbed. For the next 125 miles into Chattanooga, the Negro sailor kept his place, sometimes alone, sometimes with a white man in the seat with him, always with white people back of him, and part of the way with white people standing. No one seemed at all disturbed, least of all the bus-driver.

As noted, this single incident proves little. I doubt if the same tolerance would have obtained had the Negro not been in uniform. I am a New Englander who has lived twenty years in the South, and I am very conscious of the gross injustices that obtain here, and in lesser degree (lesser mainly because the Negro is less numerically) in other sections of the country, where the Negro is concerned. There are many evidences that the relations between the races are rapidly becoming more tense, accentuated, of course, by the fact that we are talking so much about our fight for democracy, talk that hardly makes sense to the Negro in the light of the hard realities he faces. However, I find it in my heart to be thankful for even this one incident observed on the Asheville-Chattanooga run.

FRANK A. HAMILTON,
Pastor First Methodist Church.

Chattanooga, Tenn.

"Most Pacifists Believe in Coercion"

"Beating around the bush" is the best way to describe the article by Frederick Brown Harris, "I Am a Conscientious Objector," in a recent issue of ZIONS HERALD.

In support of his point that force is essential in dealing with aggressors, he quotes one of America's leading pacifist ministers —Harry Emerson Fosdick—who speaks in behalf of "coercive force." What pacifist, except the straw man set up by opponents of pacifism, does not believe in coercive force? The use of coercive force is not the issue. Most pacifists believe in coercion—when it is exercised and administered by a responsible third party like a police force or a court of law. But to take the law into one's own hands by methods of violence which seldom hurt the real criminals but kill and starve off his pawns—and to do it an ineffectively, wastefully, and irresponsibly as the war method does—that is something else again.

No one claims that non-violent resistance of aggression is easy, uniformly successful, or fool-proof. But in the long run its results are infinitely better than those following in the wake of anarchic, bloody war.

Perhaps the best concise answer to the point that war is not the supreme evil is the thoughtful saying of one whose name now escapes me that, to be sure, there are other evils worse than war, but war gives rise to or aggravates every one of them.

LYNDON B. PHIFER.

Nashville, Tenn.

Extracting the Mote

As a Methodist for over sixty years and a reader of ZIONS HERALD for more than forty years, I have felt the urge to write you my views on the present world conflict.

As a student of world history, I am convinced that practically every war between nations in the past 200 years has been due to the selfishness of mankind and the desire to control natural resources and markets.

An impartial study also convinces me that Great Britain has been the most guilty of all the great powers. Our own nation, born of the desire to escape from the Old World intrigues and selfishness, is now following in Britain's footsteps.

Consider the events of the last forty years. We fought the Spaniards, ostensibly to secure freedom for the oppressed in Cuba, Puerto Rico, and the Philippines. Have we done so? Outside of giving a semblance of political freedom to Cuba, we have failed to give even that island economic freedom. All three of the possessions named have been economic slaves of this country. We would not give them the benefit of social or economic legislation that the people of this country secured. How else can we explain our failure to extend social security or wage-and-hour benefits to them?

We have had no compunction in enjoying the good things grown in Puerto Rico, Cuba, and the Philippines although we knew that most of these good things represented practically slave labor.

I should like very much to believe the present war to be a struggle for Christianity against paganism, but such is not the case, to my mind. It is a gigantic struggle between the industrial giants of Great Britain and her allies and the industrial giants of Germany and her allies.

Furthermore, I believe that before we can consistently extract the mote from the eyes of other peoples we must first extract the beam from our own eyes. Consider the slums of our cities, the Negro problem (that will not down), the gambling and drinking that have now been legalized in many states.

Don't get me wrong. I am an American and love my country and know that defe of the so-called Christian nations will be a great calamity. How I wish our great M odist Church would take the same stan war that the Quakers do, and that Ga does. "They that take the sword shall p with the sword." ARTHUR L. PRI

Nashua, N. H.

Free Book

We are writing to ask if you will b to the attention of your readers our of a special edition of "Who Walk Al autographed by the author, without obligation except that they will ask at ten of their friends to read it.

We hope that thousands of readers in way will learn that the universal horro the leper is without reason, and that interest may be sufficiently aroused to us prosecute our scientific efforts to erad the disease.

Our scientists, even in many of the zones throughout the world, are contin their work, as they realize that leprosy old, so universal, that it stands apart other and nearer calamities. We assure that your cooperation will prove of value to the work we are doing.

Through the generosity of the publi and the author, this edition of the boo being printed without profit to anyone.

H. L. ELI
Secretary Leonard Wood Memorial (A ican Leprosy Foundation).

Metropolitan Tower, New York City

Dean Hough in England

Dean Lynn Harold Hough of Drew versity has crossed the Atlantic in the i ests of democratic nations, and is now b engaged in promoting the agreements dorsed by the Atlantic Charter. He is m ing groups of ministers and laymen in don and in the provinces, and is discu with them present and post-war prob Recently he addressed 600 RAF repres tives, and in the same week he spoke a Manchester Luncheon Club on "The A ican Scene." He was also received with enthusiasm by some hundreds of soldiers their officers. Everywhere he is proving self to be an ambassador of good will, at the same time a wise exponent of the ciples which alone can give permanen the nations that stand for an informed Christianized democracy. He met a few ago, at a luncheon party given in Lond meet him, a number of influential min of religion, who were deeply impresse his sagacity and statesmanship.

On Sundays he preaches, and everyw is welcomed by large and appreciative gregations. He has just entered upon a mer engagement with the City Temple gregation, where he is preaching on su sive Sundays for Rev. Leslie Weather It will be known to HERALD readers tha City Temple, the most famous No formist church in England, was destr by enemy action two years ago, and tha congregation, by a gracious offer of Anglicans, is now worshiping at St. ulchre's, Holborn, London.

The dean is undoubtedly the most so after American minister who comes to shores, and his influence on the eastern of the Atlantic was never so great as today. England thanks America for allo her the temporary loan of Dean Houg

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Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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There Is a War On!

J. TREVOR DAVIES

ere is a war on!" I wonder if you are as sick and of hearing this sentence as I am. How often and many different connections do we hear this phrase oday. As if it were not obvious. Nevertheless there ose among us who do take a delight in reminding the fact. Now let us begin by taking a look at the n which this phrase is brought into play today.

used as a reason or an excuse for doing or for not a multitude of things—how far it is a reason and ar it is an excuse, it is not for me to judge! We go shops. This and that thing we find is unobtain- at least by fair means. This and that thing takes or four times as long to obtain, and when at last it come to hand it is of very inferior quality and nanship to what we were used to. The reason— , there *is* a war on!" The things we were once able , we can no longer do; restrictions hem us in at turn. And often we give a philosophic shrug to houlders and just say, "After all, there is a *war* on." the genuine use of the phrase, even if its repetition t a little tiresome, I have no complaint; it is quite y the true reason for the very great differences in ife and circumstances, and nothing we can do or vill alter that fact. But—and here is the "but"; in- I would not have been presumptuous enough to about the subject at all had I not something to nore than the merely obvious truth—I want to expose utterly to condemn the attitude of mind that makes hrase an excuse for laziness, indifference, selfishness, essness, and of the people (and they are not a few) make this phrase, "There is a war on," an excuse for g less and for being other than they might be.

have been simply staggered at the discourtesy, indif- ce, bitterness, greed, hostility, peevishness, that there road amongst us; when one ventures a gentle reproof, is curtly and defensively reminded: "Well, there's r on, ain't there?" Are we not fighting for these very gs that some of us in our ordinary living are beginning t go: honor and liberty, good will and love, tolerance self-respect, brotherliness and concern for others? re is a war on behind this war, as we all ought to realize in our quieter and more reflective moments. This is not just a war between rival imperialisms, between world powers seeking for world domination; there is being staged in our day another struggle between God and the devil—it is a life-and-death struggle between those who believe in God and the things He has revealed to the world through Jesus Christ, and those who repudiate all these in mind and heart and life.

Do you remember the parable that Jesus told of the great supper? I would especially call to your remembrance the sentence in that story: "And they all with one accord began to make excuse." They had good excuses. One had bought a piece of ground he must see; another had bought some oxen he must examine; a third had married a wife, and could not leave her. But does this fact not strike us as we read the story: they were all excuses, not one of them wanted to come, and they fell back upon this as a way out? They all *with one accord* began to make excuses! "There is a war on, you know." Is there not something very similar between this story of Jesus and our oft-repeated plaint?

But, you know, this saying is sometimes used in another way, and oh, how I long to hear it more often so used!

Said a man the other day, rather apologetically too, "I thought perhaps you would like to share this with me." (It doesn't matter what it was.) "But how very decent of you!" was the reply; and then this was added: "Thanks very much, but why did you bother about me?" "Well, after all, there is a war on, and we ought all to stretch a point, you know." And so a new friendship was begun, and an old feud forgotten. But it is not even that which moves me at the moment to quote it as the reason given. Yes, it is our old friend again, but it sounds somehow quite different used this way. "There is a war on, so I ought to do a bit more." I know we are all saying and doing that, so far as work, and saving, and voluntary service are concerned—all credit to us! But I wonder if we are doing that "bit more" with regard to the expression of the Christian spirit, because "there is a war on."

If we go again to the teaching of our Lord we may find another word of His that we could well apply to our-

selves today; it comes as a kind of summing up of what He has said before and not only with reference to its immediate context about saluting one's brethren—"What do you do more than others?" Well, what do we?

Because there is a war on, we need the guidance, grace, help, and strength of God more than ever—more, not less. This is a time when moral standards tend to be lowered, when old and cherished convictions are discarded, when religion and the spirit of Christ are set aside. There is an attitude of mind that says, "Religion is all very well in times of peace, but religion and religious observances and religious sentiments must not be allowed to interfere with the conduct of the war." "Let us get on and win the war and then we can turn to God again." So that is the idea. Let us make no mistake about it, we can't dispose of God by offering Him some second place in our concerns because we are too busy trying to carry on without Him!

I was talking to an old lady the other day, and in the course of the conversation she happened to say that she now spent a quarter of an hour more in prayer than she used to; I said I was indeed glad to hear it, and ventured to inquire if there was a special reason for it. "Well," she said, "it isn't much I can do while this war is on, but I can pray for them all, and I do."

I gave thanks to God for that! Yes, there were almost those identical words, which have sometimes sickened me when I have heard them uttered as the most obvious of excuses for doing less than one could—those same words given as the reason for more prayer. "What do you more than others?" asks our Lord. "There is a war on," therefore I pray more. O that we heard more of that kind of reason being given!

There is so much bitterness and hatred and suffering through this war; therefore, as for me, I am going to be far more concerned to show forth the spirit of good will, and cheerfulness, and hopefulness, and love! Can we not rise to that attitude?

There is so much evil abroad, there is so much need for wisdom, and courage, and faith in battling with it, and finally in overthrowing it, that, as for me, I am going to turn to God and seek His help and guidance both for my people and for myself, more than I have ever done before. Would that the mass of our people would say that!

Just because there is a war on, it behooves us to call upon the name of the Lord our God more than ever; to seek to serve Him and do His will more earnestly than ever before; to rely more completely than ever upon His promised aid. Just because there is a war on, it behooves us to be far more deeply concerned about the finer things of our life, the spiritual things, and their expression in our personal conduct, knowing full well that these are often the first to go in time of war.

We have an influence to impart, a function to fulfil, that is no mean or unimportant one. In the piping days of peace it may not matter very much what one person does or says (though in our view it is always a matter for concern), but in the challenging and perilous days of war, what each one of us says and does counts tenfold. There is public morale and there is private morale; and public morale depends largely upon private morale, which is something that we are each one personally responsible for.

I do, therefore, adjure you, my brethren, to consider carefully how and when you use this familiar phrase, either in your own private thoughts or in the public ear. Let us each one consider well whether we are using it like those men of old of whom Jesus told, who "with one accord began to make excuse," or whether we are u it as a valid reason for an even greater and more tained effort—"There *is* a *war* on, therefore what can *I* do for my neighbor, my nation, and my God?

EVERYDAY LIVING

by

JOSEPH FORT NEWTO

"We Get Help"

Many years ago, in a London club, a friend of lunched with a famous minister who had just prea one of the most moving and uplifting sermons my fr had ever heard in his life.

"How on earth did you do it?" my friend asked minister, knowing that he was in sad trouble, very un and utterly tired out. The minister looked at my fr and said, calmly, "We get help."

Those words ought to hang as a motto on the of our hearts, if not of our homes. They tell a ce secret, which all of us know, but which no one can find words to tell completely.

How do we manage to keep going when the ro dark and the load is heavy? How do we avoid shipw in the storms that beat upon us? How do we escape enticements that dazzle and lure us?

Somehow, in a way beyond our knowing, we are served—something or Someone draws us back from precipice when we are on the very edge of it. De utter despair, we take fresh courage and go on.

A young minister had to give up his church in Scot forced out by a diseased lung. It was a dark day he set out for Switzerland, an invalid, his career jus ginning—and now it seemed ended.

But, somehow, he did not give up, did not lose albeit told that he was never to preach again. Late returned to London and became one of the most far journalists of his generation.

Robertson Nicoll got help. His defeat was not fat was an evidence of his integrity of faith. So long as does not despair, so long as one does not turn bitter, th work out in the end.

"No man has more wholly outlived life than I," Robert Louis Stevenson. "And still it is good fun, added; and that was the keynote and spirit of his courage and gallant faith.

After all, our fears are just as likely to mislead our hopes. We always have a little more power tha think. "We get help" if we ask for it, often even we do not—if we hold on and go on.

——When Patrick Henry, more than a century a half ago, asked the Virginia legislators whether life "so dear, or peace so sweet, as to be purchased at the of chains and slavery," he was really uttering some found philosophy. In the scale of values, freedom least as important as peace, . . . The truth is that free seems to be the final goal of progress and the sup value if there is any such thing. Jesus appears to had this in mind when He said, "Ye shall know truth, and the truth shall make you free."—*The Chris Evangelist.*

Smuggling Bibles

TERENCE TOPSFIELD

To be published in two instalments

e jogged slowly across —— behind a long string of ulled carts, the idea began to grow that it would so very difficult to bring a lot of books this way. taken us a month and a half to get into Free China Shanghai, and the Japanese had not wanted us to Still, here we were. We had a few small boxes ks and Bibles on the carts among the other baggage, ery mission station we passed through had the tory—"No Bibles, no Christian literature, our work down by half." It was the same story I had met the occupied areas.

en we reached —— on January 1, I started to open o remaining boxes of books. I opened the first, but I could start to pry up the lid of the second, every the more than 400 books in the first was sold.

e was real famine. For more than three years the Christian books that had reached China's vast hin- d were a few that had come in the baggage of an onal missionary. Meager stocks of Bibles were par- out with the utmost care. If someone wanted to buy he must come personally. He must be introduced must bring credentials from a pastor or a known tian worker. When he had established his identity s then asked why he wanted a Bible. When he had ished the sincerity of his purpose, and the fact that ally wanted the Bible for his own study, then he llowed to purchase just one copy, never two. Never seen anything like this in mission work!

cently —— —— and others had been through the ct holding evangelistic meetings in the schools. They met with an unusual response, and many students been deeply touched and many more wanted to find more about Christ. They wanted Bibles to study stianity at first hand. There were not nearly enough hem. Schools asked for hundreds and could be given or two. These students were awakened, and their ls were open and seeking. To what undesirable doc- , for instance Communism, might they turn?

seemed imperative that we at least try to do some- g to relieve such a famine. One hundred twenty car- copies of a brief letter were sent to the mission sta- . It said simply: "The writer is planning to bring in ipment of books and Bibles for this area. If you will e up your order, it may be included. Please act imme- ely, as this trip probably cannot be repeated."

hree weeks later, I was visiting the —— mission in and Mr. —— asked, "How are the plans coming? e you orders for $1000 worth of literature?" I was to reply, "$100,000 worth of orders have come in ady." Meeting Mr. ——, in charge of the Bible depot, d asked him what supplies he wanted to order. He ted out by saying, "I think I'll order 100,000 Gospel tions. That ought to be about a year's supply." I ught to myself, "What is this man thinking of, asking so many? Is he quite crazy?" But in three weeks or- s came for 270,000 portions, and that still did not pro- e for any surplus depot stock.

Ve estimated that these orders when filled would weigh re than 40 tons, and if shipped from Shanghai by book-post would require more than 18,000 parcels. (I have thought that it might some day be fun to stand up and tell that story in a sales convention in America, where they travel across the country to meet and debate the best kind of stationery for their letters, the best kind of art work for their letterheads, the best approach and wording of their letters, and how best to follow up the first appeal at scientific intervals.)

How was it going to be possible to get even a fifth or a tenth of that big volume of literature into the region? The routes through —— and —— had been closed up tight since we had come in. No foreigners were now allowed to go from occupied areas through the line, and all foreigners were being closely watched. The flow of smuggled goods was almost completely stopped. Word came from —— that the Chinese army was allowing no foreigners to cross from this side. I had written to —— asking one of the missions there if some books could be shipped to them from Shanghai and if they could help in some way to get them across to me. A reply came that it was entirely impossible, that if an attempt was made it would only involve them more deeply in difficulties and would be quite dangerous. At this time there was a meeting of bishops in Shanghai, and the publishers there discussed with them the possibilities. Their opinion was that perhaps a very few books might get through, but not enough to be very greatly worth while.

A decision was most difficult. If I should have books sent to —— and try to go there, I was almost sure to waste a great deal of money and a good deal of time. And it was almost certain that I should fail. Several people urged me not to go, but Dr. —— said to me, "God has an interest in this," and most of my loyal friends had the same vision. The decision was not to give up without a try.

After conferring with Mr. ——, Shanghai was asked to send to me in —— about five tons of the books ordered. Then I wrote to —— and told them that these books were on the way, and that I was planning to try to go there to get them, and asked if they would be willing to help. There were men there with vision and with courage, and they wrote me to come on, that they would give all the help they could. These five tons would mean more than twenty cartloads strung along the road, a caravan which even in the wildest of dreams could not have any hope of slipping out of that armed fortress quietly or unseen. But I was pinning what hope I had on the fact that Americans at the time were being allowed just a little extra freedom of movement, and on the possibility that, walking into the city empty-handed, I might be allowed to walk out again with nothing on my carts except Bibles and Christian literature.

What happened from then onward must be understood as a prayer project—else it cannot be understood at all. Numberless small events worked together, impossible difficulties dissolved from the path, death came close but always missed.

One morning at family prayers we discussed the plans

(Continued on page 850)

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE
RAYMOND H. HUSE
WILLIAM G. CHANTER
JOSEPH FORT NEWTON
RALPH W. SOCKMAN
ALLEN E. CLAXTON

Correspondents

LESTER WARD AUMAN
CHARLES D. BRODHEAD
WILLIS J. KING
H. ELLIOTT CHAFFEE
JESSE LEE CORLEY
WALTER BROOKS FOLEY
PAUL MORRISON

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A Sociological Study of Methodism

Elizabeth K. Nottingham, assistant professor of sociology in Wheaton College, Norton, has enriched our understanding of denominational beginnings in America by her volume "Methodism and the Frontier," the subtitle being "Indiana Proving Ground."* The book is one of a considerable group prepared under the auspices of the Columbia University Council for Research in the Social Sciences. This fact, while confirming the scholarship of the work, in no way detracts from its attractiveness or readability.

Dr. Nottingham approaches her task from the standpoint of her chosen field. She therefore does not attempt to survey a wide geographical area, as does the historian Dr. William Warren Sweet in his "Religion in Colonial America," reviewed in this column two weeks ago, but examines closely a small and homogeneous area, southeast Indiana. Here Methodism has proved outstandingly successful, and so serves as a convenient location for studying "the part that certain complexes of environmental factors have played in conditioning" its growth. Particular attention is paid to their divergence from corresponding influences in England, land of Methodism's birth.

Having first sketched briefly the founding of Wesley's faith in America, the author of "Methodism and the Frontier" describes in detail the religious pioneers in Indiana, their rivalries, and the subsequent growth of Methodism, together with those features which have particularly characterized it in that locality—its episcopacy, organizational structure, tendencies toward schism, and revivalism. The social and economic influences are carefully noted, especially as revealed in forms of worship, methods of admin tration and growth, and in the peculiarities of hy nody.

The value of such a book as "Methodism and Frontier" lies in its representative nature. Dr. Notti ham selected as nearly normal an area for study possible, freed from the limitations of New Engla Methodism, on the one hand, and from the entang ments of slavery as they existed farther south, on other. Much of what is reported, then, of Indiana m be accepted as substantially true of other pioneer st to the west a little later on. Moreover, the narr boundaries of this inquiry lend strength by allow space for that attention to detail which makes vividness and concreteness. The fact that Dr. Notti ham is not herself a Methodist adds a certain objec ity to her treatment.

*Methodism and the Frontier. By Elizabeth K. Nottingham. Columbia University Press: New York City. Price, $2.50.

Songs Here and in China

According to *The War Cry,* organ of the Salvat Army, Generalissimo Chiang Kai-shek has introdu mass singing into the Chinese Army and has ployed Liu Liango-mo, the singing evangelist, to l the troops in song.

There lies before us, as we write, a program of Field Artillery Replacement Center Concert held Fort Bragg, N. C., on Sunday evening, July 12. the section of the program entitled "Commu Sing," there appears as the very first number "B Barrel Polka." We quote the lines of the polka they are printed on the reverse side of the progr They follow:

Roll out the barrel;
We'll have a barrel of fun.
Roll out the barrel,
We've got the blues on the run.
Zing! Boom! Ta-ra-rah!
Ring out a song of good cheer,
Now's the time to roll the barrel,
For the gang's all here.

Can we learn from China?

No Crime—in Paris

In the midst of his artistic triumphs in Fra Roland Hayes, world-renowned tenor, discovered t "in Paris it was no crime to be black." Following tour of Europe and his enthusiastic reception by King and Queen of Great Britain, for whom he g a two-hour concert, his manager was arranging itinerary for him in America. The great cities cl ored for an opportunity to hear the distinguis Negro singer—all except Atlanta, the capital of native state. From that city came the crude answe the manager's offer, "Atlanta isn't interested in n gers."

Once again Roland Hayes has been slapped in face, once again he has been insulted in his nat state, for the crime—in America—of being a Neg The story of the disgraceful treatment which he a his wife were recently forced to suffer, referred briefly in the HERALD of July 22, appears under caption "It Happened to Roland Hayes" on page

issue of the paper. Since denials have come nd fast out of Rome, we have checked up on ts furnished in the quotation from the *Atlanta World* (a Negro publication) and find that the s set forth in the editorial is substantially cor-

nd Hayes, we understand, is conducting him-e a gentleman. He is following the excellent le of Dr. Willis J. King, president of Gammon ogical Seminary in Atlanta, who a few years hen slapped in the face by a white woman, offered her his other cheek. Roland Hayes and fe are too big to be permanently hurt by the intolerance which objects to color. But Rome and Georgia is hurt. We predict that hundreds nerican citizens whose interest in the Negro has been stimulated by the recent incident in ia, will be led to read "Angel Mo' and Her Son: d Hayes," the thrilling life-story of the re-d tenor which is now appearing in four instal-in *The Atlantic Monthly*, and that many thou-of other Americans will eagerly purchase and he expanded biography which is shortly to be hed in book form.

e," after All

rly a year ago the HERALD received an authentic of the brutal treatment of a young missionary panese police. In order to protect the writer of ticle, we held the manuscript for several months, publishing it in the issue of January 7, 1942, a pen-name. The caption was "True Story." esteemed reader of the HERALD, a college pro-who is widely known for his extreme pacifism, reading the article wrote:

> e editor assures us he knows the writer of the "true ory" in the issue of January 7. This is not enough. Any telligent schoolboy with even a smattering of physiology, he hasn't been hypnotized by the war bogies of his lers, must think he is reading the "funnies" when he ikes such a sentence as this: "Then they filled him with ater until his abdomen and lungs were full to bursting, ing buckets of water." And we are told the victim nderwent this "treatment" six times and lived to tell the le. Anyone who swallows this part of the "true story" nd walks off with it must have a mind as receptive as e "abdomen and lungs" of the tortured missionary. Let s hope this stuff doesn't fall into the hands of the Japa-ese! Their laughter would give them fresh energy for ghting. And they have quite enough of that already. here are other amusing details in this yarn which there not space here to discuss.

ow comes Joseph C. Grew, former United States passador to Tokyo, who has just returned to this try. In a nation-wide broadcast on Sunday, he ribed the Japanese "water-cure" in these words:

> will not go into the nature of those [Japanese] tortures, which were many, except to mention an incident on the Gripsholm" when three elderly Americans, one of hem over seventy years old, gave me a demonstration of the water-cure which had repeatedly been inflicted upon them.
>
> We went up to the bow of the ship early in the morning where a friend posed as the subject of the torture. He was tied up with his knees drawn up to his chin, his neck being attached to his knees and his hands securely bound behind him so that the cords in the actual torture had penetrated deep under the skin.
>
> He was then rolled over with his face up, and water was poured into his nose and mouth. . . .
>
> Six large buckets of water were used by the Japanese police, so that the subject in every case lost consciousness and then was brought back to consciousness merely to have the same thing repeated. One of those elderly missionaries was given the water-cure six separate times in order to make him divulge information which he was supposed to have acquired as an alleged spy.

"True Story" was true, after all. The HERALD is earnestly striving in these days of war tension to "check and double-check" articles that appear in its columns. Knowing the intelligence and integrity of the writer of "True Story," we had no doubt that it was based on actual facts.

Adventure

First instalment of a thrilling story of Bible distribution in China notwithstanding war conditions appears beginning on page 841 of this issue. Terence Topsfield is not the name of the writer of the manuscript, which came to us printed on small tissue-paper sheets. In order to protect the man behind the pseudonym, we gave him a pen-name and in the body of the article substituted blanks for the names of all persons and places. In China the Word of God seems to "run and be glorified" in these days of shot and shell, of starvation and death.

A Far-Flung Influence

ZIONS HERALD Associates, our thousands of subscribers, and other friends of the paper will be glad to read a true story illustrating the wide spread of the HERALD's influence. A subscriber of many years' standing in a distant land recently sent a letter to the editorial office relating an experience on shipboard. His account we are proud to share with our readers. He says (names and dates omitted):

> In —— some copies of ZIONS HERALD caught up with us the morning we were to take the boat. . . . When we were three days out, as I was reading one of the March numbers, I noticed your very striking editorial about Madame Chiang Kai-shek. Among other things, I discovered from this editorial that her birthday is on the 5th of June.
>
> On board were 173 fine Chinese young men—air force cadets they were called, although some could claim a good deal of flying experience. They were on their way to this country to learn to fly the latest, biggest planes. One would have to go far to find a finer lot of clean, upstanding young men. We Americans were fast getting acquainted with them, but it occurred to me that we might move a long step in that direction by recognizing that birthday. So I spoke to ——, who was in charge of the sing we had each evening on deck. It was arranged that they should come to the sing as a group, whereas previously a few had come as individuals, particularly the Christians. Major ——, their commander, arranged for one of their number to make a short speech, and they gave us some Chinese patriotic music. . . . Your editorial did some real service in drawing part, at least, of China and America closer together.

DID CHRIST PLAY FAVORITES

Did Christ play favorites? Yes, He did. What, the Master of love and justice gave priority to one class of persons over another! Yes, He did. He was hopelessly prejudiced in favor of sinners, sick and diseased persons, the mentally unbalanced, the starving, the sorrowing, the discouraged, the desperate, the criminals of the world. In this strange penchant for the weak and the worthless, the broken and the hopeless of earth, He seemed to act contrary to all common sense and to the "best interests of humanity." The leading question asked by the reformers of the world from time immemorial has been, "Is he worth saving?" Christ's only question was, "Does he need saving?"

The issue raised by the two questions has been sharply revived in our time. The worldly-wise are reasserting with decisive emphasis their view that humanity can be saved only as we follow seriously and literally all the implications of the principle of the "survival of the fittest." They mean to do it, too. The leaders of Germany, for example, are painlessly liquidating the aged and infirm, the criminals and the insane. They are taking away opportunity from the weak and giving it to the strong. They are making slaves of the lowly toilers, while the men "at the top" are given every comfort and luxury. The pagans are playing favorites. They are prejudiced in favor of the strong, the ruthless, the fortunate. By doing away with the "scum of society" and cultivating the so-called "strong," they expect through a process of careful breeding to weed out the unfit and to produce ultimately a race of supermen.

But to return to Christ. He specialized in discarded material. Any man or woman who sought help from Him, however, had to have a ticket with one word stamped thereon. That was the word "Need." Let anyone present that ticket to the Master and at once virtue went out from Him to the needy one. The fountain of love and mercy began to overflow. Immediately, hope and love were born anew in the human wreck, and he took a new hold on life. He became strong. Such were the miracles wrought by the God who cares, the God who seeks out the needy, who transforms weak men into strong men by the power of His love.

Who are the needy? Let us make no mistake at this point. Christ played no favorites in the sense that He gave precedence to certain classes as we divide society. Need cuts horizontally through every group of the human race. Christ found need everywhere—in palaces and in hovels, among the rich and the poor, the wise and the foolish, the sick and the well. If He found a man outwardly rich but inwardly in rags, He ate with him. If He met a man t appearances keenly intelligent but underneath pa cally ignorant of the higher wisdom, He talked him. He made the blind to see, the lame to He cured the leper and the paralytic. Need! It always need that started the heart of the Son of to pounding.

Was Christ wrong in all this? Ought He t criticized, censured for wasting His time and en on human cast-offs? Well, who is weak and w strong? What, anyway, is the test of strength? Christian gospel defines it in one way, the headed world in another. The strong man of Bible is one abundant in love and mercy, justice righteousness; a person of character, of richnes spiritual personality—generous, kind, noble. strong man of the pagans is a man of bulk muscle, of unscrupulous cleverness, of selfish lessness, of cruel determination—a worshiper of sonal success and a lover of luxury.

Was Christ right or was He wrong in His of the strong man and in His seemingly foolish lief that He could take human cast-offs and something of them? Try the pragmatic test on How did His theory work in the days of His fl How does it work today as He operates sil through grace on the hearts of men?

Look at His disciples—plain, ordinary fisher lowly workers, untutored, unsophisticated, wit financial resources. He chose these humble me the group to whom He committed the great tas world redemption. Whom did He choose for witnesses of His grace and His healing power? riffraff of Palestine—poor diseased persons, the l the halt, and the blind, the beggars, the half-ins He "made something" out of all these hopeless

He left us His Spirit. The living Christ at work and now seems not to have departed from the i the plan, the method of the long ago. He is still s ing out the needy. He is still vindicating His the He is still choosing the weak things of this w to confound the wise and the strong. Witness amazing courage, the firm faith, the self-sacrific the churchmen of Europe today. These "weak" lowers of Christ are so intrigued by "things uns that they scarcely think of their own danger o the fate they are likely to meet in opposing the str How strong they are! And how the so-called str the bullies of the "new order," hesitate and cri in the presence of spiritual strength!

Christ does play favorites. His favorites are needy. He takes their weakness and changes it His touch into strength.

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ible Looks at Religion.

RELIGION AND JUDGMENT.

leceived; God is not mocked: for whatsoever a man sow- shall he also reap.—Galatians 6:7.

idea that all men must face the searching judg- f a righteous God for the deeds done in the flesh emphasized nowadays. For one thing, it is easy reasons for neglecting the sterner aspects of relig- his idea of judgment has come to be bound up e idea of a literal, fiery hell, in which those who in e have rejected the divinely ordained way of life eternally. Such a belief is quite obviously impos- or those who hold consistently to the faith that acious personality of Jesus of Nazareth is the e revelation of the nature of God. But the con- of this grim and repulsive picture of eternal tor- with the idea of judgment is quite artificial. It is mple of the way in which figures of speech are by literal-minded people into exact statements of he flames of hell are as metaphorical as the golden of heaven, and the idea of the divine judgment to be dismissed because of an inability to believe in al fire that dieth not. It must be considered on its merits, quite apart from any particular form in it may have been expressed.

ainly it is an idea that is found throughout the Everywhere God is revealed as perfect righteous- and, as perfectly righteous, He is at relentless war all evil, which is always coming under his judg- Man is made in the image of God, and can there- ind happiness only in fellowship with his kindred or. Without that he is miserable and lost. But he ee agent—there are no puppets in the family of God. n is to find happiness and to escape misery, it must the right use of his power of choice. Yet in human e there is a perverse tendency to misuse this freedom o choose the ways of evil, thus bringing man under condemnation of God which rests always on evil, g him off from his only source of happiness and con- ing him to ruin. God, however, is as kind as He is never desiring the death of a sinner, always warning children, always calling them to forsake evil and peace at His side. In the New Testament, He appears hrist reconciling the world unto Himself. But the itude of the divine love and the depth of the sacri- t involves are the measure of man's need and of his Nor can he be saved unless he chooses to accept the e mercy and find his way back to his Father's house. we turn to the teaching of Jesus and limit ourselves this must be a brief discussion—to the Parable of Prodigal Son, a glorious expression of the divine love, see all these ideas. The wayward son is free, and he ses his freedom, betaking himself to the far coun- where he can plunge unhindered into the pleasures in. The father, whose love has surrounded the boy his birth, knows that his son is dooming himself to misery, but he can do nothing. He will not have a prisoner in his house. The silence with which he watches the prodigal set out on his suicidal journey is condemna- tion enough. The boy is lost, he is dead—it is only when he comes to the bitter realization that his ways are the ways of ruin and folly that he begins to live. The rejoic- ing in the home to which he finally returns is over a miracle—"This my son was dead, and is alive again."

There is no ground in the Bible for the easy-going idea that the establishment of a proper relation to God is, after all, only a minor matter. Nor are we encouraged in the belief that it is ever easily accomplished. Quite on the other hand, man's great need is his need of God, and only by a complete abandonment of all evil, an aban- donment that can never be easy, can he find the satisfac- tion of that need. He who is without God is without hope, he is dwelling in the City of Destruction, under the condemnation of immutable justice, and he should forth- with flee from the wrath to come. That his sin is a sin against love does not in the least make it less terrible—rather it is the most destructive of all sins, the most hardening, the most difficult to meet. It means a complete failure to appreciate the nature of that perfect love which is God's, a love which is no outburst of emotion, but is a great and unshakable will to goodness which is forever and forever alien to the base and the unworthy.

The fact is that in dropping out the idea of judgment we have gone far toward reducing our religion to weak sentimentality. It is losing its imperative. Obligation, responsibility, duty, are words that are fading out of our religious vocabulary. There is a general weakening of our moral backbone, a growing tendency to rest content with ease, comfort, and pleasure as the full content of the blessed life, a total unwillingness to sacrifice. Even in the midst of a great war, we rebel at the thought of dis- turbing our established routine. It would be foolish to say that the loss of the religious conception of the judg- ment of God is the only cause of all this. But it is one of them, and not the least important, because it means that religion is losing its power as a steadying element in life.

We ought to return to the idea of judgment. It is a necessary part of realistic religion. The Bible teaches it, and the witness of the Book is borne out by the witness of life itself. We find that witness plainly recorded in the unescapable movement toward fixity of character which is so evident a law of the development of human personality. Nor is it psychology alone that echoes the ver- dict of the Scripture. History is the record of the way in which the universe makes clear the condemnation of evil. In our own day we are seeing a terrible revelation of the way in which sin bringeth forth death. Greed and selfish- ness and the cruelty that they breed have run their long course, and now a world that has cherished and even worshiped them is come into judgment. We must not any longer make excuses for ourselves. We must not any longer try to deceive ourselves into thinking that we can serve two masters. Now is the time for turning to God in a deep and real repentance and a truly godly fear.

Where Are We Now?

A Study in Christian Cooperation

J. QUINTER MILLER

Once upon a time, the Christian church was a united fellowship. Cooperation in thought, life, and service was within the church. The Acts of the Apostles and the letters of St. Paul indicate a sense of "togetherness" which pervaded the life of the early church.

Before long, however, the scene changed. Differences arose. When the spirit of love at the heart of the Christian gospel was ignored or forgotten, argument and bitterness of spirit brought schism followed by division. As the rolling centuries unfolded, branch after branch split off from a once united church until in this generation we find hundreds of denominations within Christendom.

The story of their life and witness during recent decades has a new motif. While still quiescent at times, there are mounting evidences that the "motif of cooperation" in Protestant Christianity is swelling into an ever-increasing harmony of fellowship through united action. The story of cooperation—the results achieved, perplexities confronted, tasks emerging, and steps next ahead—is a vital phase of the church's Christian world mission.

Where are we now in interchurch cooperation? Let us consider this question in three areas: the state and local community, nationally, and internationally.

The place where the benefits of cooperation and the tragedies of competition can be most clearly observed is the local community. Here, both quantitatively and qualitatively, cooperation is growing by leaps and bounds. The history of these cooperative efforts covers more than a hundred years. Current organizational expressions of this cooperation are represented by a multitude of agencies. They include councils of churches, councils of religious education, Sunday school associations, councils of church women, home missions councils, and ministerial associations.

Gradually, many of the churches represented in these organizations came to feel that state or local areas should have only one cooperative agency to serve the needs which their varied ministry in the local community requires. This has resulted recently in a notable trend toward interdenominational mergers. The first expression of this trend took place in large cities in 1923. Now nearly all the major organized cities have merged their separate councils of churches, councils of religious education, councils of church women, ministerial associations, missions councils, etc., into one inclusive interdenominational agency. This same trend is true of state interdenominational work since 1932. Today there are 251 local and state councils and federations of churches across the country through which individual churches are cooperating. There are also thousands of ministerial associations, county councils of religious education, councils of church women, and World Day of Prayer groups which furnish additional manifestations of the cooperative service of the churches.

These accomplishments do not justify a gloomy outlook. The churches of Christ are cooperating today as never before in their history.

The one justification for impatience with the progress cooperation has made is in connection with the magnitude of the unfinished tasks before the church. Ma the central functions of churches, as they try to mi to the spiritual needs of persons caught in the mesh the present world catastrophe, are corporate func Evangelism, Christian education, social amelioration public worship—these all belong to the church's u witness. They require a fuller and more strategic m zation of the churches' resources than is possible w a competitive Protestantism.

Millions are flocking to industrial defense com ties. Church placement on competitive denomina patterns cannot adequately meet this community The twin parasites of liquor and prostitution, always prey upon the youth of a country caught great war upheaval, cannot be effectively regulate controlled save by the concerted action of an intell informed, and united public opinion made vocal th the conscience of cooperating churches. The same a to the areas of racial brotherhood, decent housing, h and sanitation. These are emergency areas of need w community life wherein Christian habits, attitudes, k edge, and ideals are required to restore the "togethe of the human family.

The urgency for fuller cooperation is indicated b the fact that present programs of Christian teachi reaching only about half our population, leaving the half without essential Christian teaching as a bas citizenship and democratic living; (2) the too-pre disposition of local churches to withdraw from co nity life rather than to identify themselves actively a istering servants to the communities of which th a part; (3) the extensive and rapid social changes community—both rural and urban—within which is churches will quickly come to occupy positions o ginal importance; (4) the church's ministry in equ the community to receive millions of returning s who have been exposed to relaxed discipline an hatreds.

Confronted by such tasks, churches must disco channel through which they can "think with a co mind, speak with a common voice, and act with a mon will." Therefore, churches should establish i state and local community a single cooperative c to act as their agent in all the areas of cooperative tian service. This council must be newly establish many centers. In others, existing councils need transformed so as to become truly responsible churches who create them. Local churches and st nominational bodies in turn should delegate to their cils those tasks and phases of their work which can accomplished cooperatively, and back up this assig with such money and leadership as is necessary to their services.

Where are we now in church cooperation natio Here the churches stand upon the threshold of a ne They see that "in the crisis that confronts civili today a divided Christian witness and a divided Ch mnistry are not enough. The desperate need of the ern world calls for a new effort to order the churches'

most effective way and for the reenforcing of each e strength of all."

y-seven separate communions are officially cooperat- one or more of the eight major national interde- ational agencies. These eight are the Council of ch Boards of Education, the Federal Council of the ches of Christ in America, the Foreign Missions Con- ce of North America, the Home Missions Council rth America, the International Council of Religious ation, the Missionary Education Movement, the nal Council of Church Women, and the United rdship Council. Created at different times and de- d for separate purposes, the cooperative ministry ese agencies and the new ecumenical spirit in Chris- m have brought them closer and closer together.

ny joint commissions now represent two or more ese councils. Their intimate collaboration has been sified as America's churches seek to meet the new ion created by the war emergency. For example: hurches follow their men into the armed services gh the "chaplaincy"; they serve their people in camps defense communities through "The Christian Com- on for Camp and Defense Communities"; appro- e joint commissions have been created to guide the ch's ministry to foreign relief, aliens and prisoners ar, and the conscientious objector; while "The Study e Bases of a Just and Durable Peace" has increasingly ted the hearty backing of many churches.

ven of these national councils have established an er-Council Field Department" for the purpose of dinating their plans for field administration and ser- This department will issue shortly a "Plan Book" American Cooperative Christianity containing descrip- outlines of the cooperative work of the churches for . This department has also in preparation plans for United Approach in Field Service during 1943-1944," er the general theme "World Brotherhood through istian Fellowship," with specific application to "Com- nity Building in War Time."

he clearest expression of church cooperation on a ld scale is furnished by the World Council of rches, provisionally established four years ago. To , seventy-six communions in twenty-eight countries e signified their desire for membership in the body. ile final organization of the World Council has been yed by war, a provisional organization is actively at k from headquarters in Geneva, London, and New k, keeping Christians of all countries in touch with another even across war frontiers.

Church cooperation in England becomes ever stronger. e British Council of Churches, which brings Angli- and Free Church bodies together for fuller coopera- n, has been created and will launch its program of vice in September, 1942. Dr. William Paton of Lon- n said recently, "Ecclesiastical machinery seldom works such high speed."

The magnitude of the tragedy which the world con- t has brought Christian missions is world-embracing. e hundred and sixty-eight missions have been cut from their parent churches in Denmark, Norway, olland, Belgium, Finland, France, and Germany. These ssions, with a staff totaling 2500 workers, are carrying with reduced budgets. Contributions of $1,645,588 ve been sent by Christian churches to assist "orphaned" issions to continue their work.

Church cooperation, with the hearty collaboration of e International Missionary Council and the Foreign Missions Conference of North America, grows apace in all parts of the world. Space permits only mention of the National Christian Council of India, Burma, and Ceylon, the National Christian Council of China, and the National Missionary Council of Australia, to illustrate additional expressions of the cooperative spirit within the world Christian community.

Certainly the completion of the organization of the World Council of Churches is a first priority in the strategy of church cooperation internationally, and should be consummated as quickly as world conditions permit. Every answer to where we are now in church cooperation indicates we cannot stop there. The churches must move forward to an ever-increasing cooperative unity. The extremity of misery and affliction which the human family now suffers places upon Christendom a greatly increased responsibility to exemplify the spirit of togetherness and unity which arises from its faith in Jesus Christ. This foundation of the church's faith and life is deeper than all denominational separations. Church cooperation can help make this clear. This in turn, under the guidance of God, may release new spiritual power. Thus equipped, churches may acquire a united front as they face responsibilities before them now and in preparation for their ministry in the post-war world.

THE CHURCH IS NOT AT WAR

HAROLD PAUL SLOAN

I have read again and again the statement "The church is not at war," as well as the other statement, that war is a judgment upon us all, collectively; but I never find myself fully satisfied with either. The first seems to me to express the hypocrisy of detachment, and the second to be undiscriminating. Lincoln, indeed, saw the sins of the whole nation, both North and South, judged in the Civil War; but he saw also God's almighty power supporting the arms of freedom, and opposing slavery.

Of course the church is not at war, for the church is not called to make use of coercions. Coercions are, however, one of the basic functions of the state, so that the state in defending its just order against the assaults of armed disorder can assuredly receive the blessing of Almighty God.

But there is a deeper truth, which I think writers upon this general subject often miss. It is that the nation sometimes has to carry on a struggle against human egoism with guns, because already the church had failed to carry on that struggle effectively while human egoism had been expressing itself only in ideas and private sins.

When Christianity began, human egoism had given the pattern to political organization. By and large, the Old World empires were all military dictatorships—just what egoism would be expected to produce. Then some hundreds of years of gospel truth lifted mankind to higher possibilities. Free governments were developed, grounded in an inclusive reverence for personality as such. Then German *rationalism* and its successor, *speculative naturalism,* began their century-long assault upon the Christian world-view. That was the time for the church to have been at war, and with its own proper weapons; but instead the church compromised with naturalism, whittling down its gospel to suit an alien faith.

At last, in the twentieth century, when the Christian world-view had been widely undermined, and Christianity was hardly a twenty-five per cent interest in Europe and was seriously reduced in America, this same specu-

lative naturalism spawned in economic determinism, in wide-spread this-world preoccupation, and then in Naziism.

Naziism is by its very nature a challenge to the free state. It is a political expression of the same human egoism which for a hundred years had been attacking the Christian world-view, first as rationalism, and then as speculative naturalism.

If the church had carried on its proper opposition to this human egoism when it was expressing itself in only proud ideas, the free states would not now be finding it necessary to oppose that egoism when it has become a national mania of racial arrogance and brigandage.

Of course, there are noble Christians in the Third Reich, and there are dark sinners in America. The difference is one of proportion, and then one of position. The dark sinners are not determining the world program of America. President Roosevelt's "Four Freedoms" with their Christian inclusiveness are strikingly at contrast to Hitler's program of Germany's racial dominance.

And so, while the church is not at war, it is by no means detached from the nation's struggle (the struggle of free government to maintain by force the decencies which two thousand years of Christian truth had made possible to men). The church confronts this conflict with deep repentance, because its own failure effectively to oppose human egoism, as untruth, has made the military struggle inevitable.

The church confronts this conflict with deep appreciation of the high devotion and sacrifice by which the political gains of the Christian centuries are now being preserved to the human race.

The church enters into the profoundest fellowship with the armed forces of the nation in their struggle and their sacrifice. Of course, the church knows that many who fight, fight without understanding; that many who defend Christian freedom defend it motivated by an egoism equal to that of those who assail it.

Nevertheless, the church can and should pray daily for the judgment of God upon egoism—His reproving judgments upon the failures of those who with some sincerity are seeking to serve Him; and His overwhelming judgments upon those who have espoused a lie, and who in the immensity of their egoism are daring to overturn the increase of twenty centuries.

IT HAPPENED TO ROLAND HAYES

[Editorial in the *Atlanta Daily World*]

Wounded, both in body and in spirit, fifty-eight-year-old Roland Hayes, internationally famous concert singer, is confined to his Angelmo home, fourteen miles north of Rome, Georgia, recuperating from a merciless mauling and manhandling, inflicted upon him last Saturday by Rome, Georgia, police, when he sought to ascertain the fact underlying a dispute between his wife and a Rome shoe-store salesman.

It developed that Mrs. Hayes, who was accompanied to the store by their nine-year-old daughter, occupied a seat in the section of the store reserved "for whites" unknowingly. When requested to move over to the jim-crow section, it is reported that she balked at this direction and was thereupon ordered to do so or "get out," which she did. Further inquiry revealed that Mrs. Hayes remarked upon leaving the store: "This sort of thing is out of place at a time like this. You ought to be over there with Hitler." The rest of the episode followed in rapid succession, ending up with Mr. Hayes and wife being crammed into police wagon and speeded to jail.

And thus it happened that the world's greatest te singer, winner of the coveted Harmon Award, and man who has contributed more toward racial understa ing and good will than any living American of co suffered pain of body and agony of spirit, in an insta where, even in Rome, a little patience and tolerance co have averted international scandal upon the fair na of America.

It happened to Hayes, the apostle of good will a Christlike humility.

It could have happened to George Washington Car the world's greatest agricultural chemist.

It could have happened to Joe Louis, the heavywei champion of the world.

It could have happened to any Negro, no matter w his contributions or achievements may have been.

Indeed, one informant stated: "Judging from the sev tension everywhere visible, I dare say that Mr. Ha would have been lynched, had they remained in jail the night."

Early this week a young Negro was lynched in Te

The mob spirit is the most dangerous threat to Am can civilization. It overrules the best elements of our co munities, and it nullifies and undermines the construct efforts of the upright and fair-minded people. We n well class it as an aid on the side of the Axis Powers.

The Hayes episode is but another sound and urgent r son why Negroes must insist upon and contend for right to participate in the election of officials who sh rule them. At the head of our state governments we n governors who will not approve floggings, mob violen and brutality. In our municipal and county governme we must be prepared to see that men who fill these off shall have a decent respect for the rights of all peo Color and race should have no part in the measur of human justice and human decency.

ADVENTURE IN WAR-TIME ART

DAME LAURA KNIGHT, R. A.

In such times as these the artist suffers with the r Like all other young and able-bodied persons the ar must leave his own work for war service. For those w are spared such sacrifice, circumstances are not of best. Studios have been destroyed or taken for other p poses. No longer does the stream of models call and to pose. Their fine limbs are now covered in battle-dr overalls, or farm breeches.

Many artists over military age are engaged in full-ti or half-time duties. One sees an old friend such as T Whitney Smith, the sculptor, in dark blue as a fire w den. One meets the portrait painter, Oswald Birley, khaki. His service with the Home Guard has cost h the sight of his right eye, injured in an exercise. But loss has not affected his work, and he is busy painting the intervals between his Home Guard duties.

Here is another man of eminence: L. M. Glasson. I picture painting is now put on one side, and he desig patches of color to obliterate the outlines of factories a munitions works. Doing similar camouflage are the scu tor, J. A. Woodford, A. R. A., and Paul Shelving, theatrical designer, who was responsible for the de and costumes of nearly all Sir Barry Jackson's most imp

(Continued on page 856)

Liquor in Washington

The Debauchery of Drink in the National Capital

LAURA LINDLEY

President Roosevelt told Congress on April 27: "We are now spending, solely for war purposes, the sum of about $100,000,000 every day of the week. But before this year is over, that rate of expenditure will be doubled." That means the war resent, costing every man, woman, and child in the l States—including Washington, D. C.—about $1 Washington residents spent, in 1941, twenty per s much for alcoholic beverages, daily, per capita, ow being spent daily, per capita, by the nation to e victory over the Axis foe.

estimated expenditure for alcoholic beverages in strict of Columbia for the fiscal year 1941 is $55,000,- he commissioners of the District report that appro- n expenditures for the fiscal year 1941 amounted to 7,891.95, or twelve million dollars less for general nment, protection of life and property, health and tion, highways, public welfare, education, recreation, miscellaneous items, than for liquor. The official l shows:

l government,	$4,293,202.85
tion of life and property,	9,070,484.77
and sanitation,	3,565,493.84
ays,	757,462.82
welfare,	10,317,560.44
tion,	13,626,991.60
tion,	1,575,186.15
laneous,	391,509.48
otal,	$43,597,891.95
olic beverages (estimated),	55,000,000.00

e District of Columbia had the largest per capita con- tion of spirits of any division of the United States 941—4.367 gal.—and is seventh highest in the total coholic beverages consumed. A comparison with nal consumption figures follows:

	Dist. of Columbia	*U. S. as a whole*
s, per capita,	4.367 gal.	1.07 gal.
" "	.77	.608
" "	16.55	12.50
Total,	21.687 gal.	14.178 gal.

e police report 21,600 arrests for drunkenness in 1941. r misdemeanors directly due to liquor were: viola- s of the A. B. C. Act, 407; drinking in public places, driving motor vehicle while drunk, 422; driving e-drawn vehicle while drunk, 1; total, 22,784, or 40.4 cent of the 56,324 misdemeanors committed in the rict.

here were 1,729 arrests of women for drunkenness, er cent of the total. This is the largest number of nen ever arrested for drunkenness in the District, but percentage is slightly lower than in 1938, when 8.1 cent of the drunkenness arrests were of women.

f the 18,556 commitments to the District jail in 1941, 27, or 63.7 per cent, were for intoxication. Of the 16,863 males committed, 10,923, or 64.8 per cent, were charged with intoxication, while of the 1,693 females committed, 904, or 53.4 per cent, were charged with drunkenness.

During 1941 there were 14,774 traffic accidents causing 83 deaths and 4,375 injuries. Of the 14,108 drivers involved, 400 were under the influence of liquor, and caused 2 of the deaths and 398 of the injuries. Of the 2,256 pedestrians involved in accidents, 83 were under the influence of liquor. None of the 83 was killed, police report.

Dr. A. Magruder McDonald, coroner of the District, reports 82 autopsies on traffic fatalities during the calendar year 1941, of which 37 were tested for the presence of alcohol. Fifteen (40.5 per cent) cases were positive for alcohol—12 pedestrians, 2 passengers, and 1 driver. The blood of 8 pedestrians contained over 15/100 of 1 per cent of alcohol, while the rest showed lesser amounts. During the first six months of 1942, 49 autopsies were performed on traffic fatalities, 19 being tested for alcohol. Seven cases (36.8 per cent) were positive for alcohol—3 pedestrians, 3 passengers, and 1 driver. Tests showed the blood of 1 pedestrian and 1 passenger contained over 15/100 of one per cent of alcohol, the rest lesser amounts.

Licenses in effect as of June 30, 1941, were as follows:

Manufacturer's Class B (brewery),	1
Wholesaler's Class A (all alcoholic beverages),	18
Wholesaler's Class B (beer and light wines),	14
Retailer's Class A (off sale, all alcoholic beverages),	399
Retailer's Class B (off sale, beer and light wines),	679
Retailer's Class C (on sale, all alcoholic beverages),	360
Retailer's Class D (on sale, beer and light wines),	360
Retailer's Class E (drug store),	1
Subtotal,	1,832
Solicitor's,	241
Retailer's Class F (temporary, picnics, etc.),	43
Total, all classes,	2,116

Taxes on alcoholic beverages received during the year 1941 amounted to $1,585,546.87; license fees, $702,955.56; a total of $2,288,502.43.

——That the totalitarian philosophy, as exemplified by Nazi-ism, is a challenge to all religions teaching the sanctity of the individual and the democratic conception of society, especially those rooted in supernaturalism, seems to be an outstanding fact that must command attention. The question arises, therefore, whether modern science's teachings concerning the universe, throughout the nineteenth century and after, did not so far weaken the orthodox Christian theology as to create a quasi-religious vacuum into which the pseudo-scientific concepts of materialistic totalitarianism poured until an explosion point was reached.—*The Springfield Republican.*

Smuggling Bibles

(Continued from page 841)

and realized that, humanly speaking, they looked impossible. The books would have to be brought through the lines, and neither army wanted things brought through. But after prayers that day I felt that the project was launched, and after that people all over the region began to pray. Months later I met two American newspaper reporters who had been traveling through this region, and they said yes, they knew all about this project, that whenever they had chanced to stop with missionaries for a meal or for the night they had heard it prayed for. In the help that so many people gave in so many ways, I count as most important the fact that literally hundreds of people were praying steadily that the books would come through. A number of people asked groups in the home lands to pray also.

At the end of February I reached ——, and got a pass from the Chinese military to cross the —— River. The fact that there was no delay in getting this pass gave me the first encouragement that the way would open. At the river bank I was held up several days by a battle near by on the opposite bank. When it died down, I crossed and went the thirty miles to ——, without meeting a single Japanese soldier. Outside the wall of the mission I stopped and, more from courtesy than from anticipation of trouble, sent in a note asking if I should come in. A reply came out: "Go back! If you come in, you will not be allowed to return, as there are new and very strict regulations. We are sorry to be so inhospitable, but beg of you to follow our advice. Let us know where you are, and we will try to send the books out to you."

It was near dusk, and I knew no place to go nearer than the river bank thirty miles away. I had gone about a mile when two soldiers shouted to me to stop, and came up with fixed bayonets and grim faces and wanted to know who I was and where I was going. I thought I'd be taken into the city, and wondered how I could explain that I was leaving the city when I had never been reported as arriving. A few phrases of Japanese that I had learned in preparation eased the tension a bit, and I named a little village a few miles out as the place where I was going for the night. They looked through my baggage and let me go on.

The little village was a place where my cart-puller knew someone, but when we got there, there was no place to stay. We started on, and finally found a little mat-shed inn off the main road and about five miles from the city. For a couple of days I stayed there out of sight, my carter acting as messenger to the city. During the third night a couple of tanks came to the place with a fearful amount of racket. As they approached, the innkeeper hid me under some mats, fearing that they were looking for me. The next morning a note came out from the city saying that they had tried every possible way and could not hope to send the books out to me. I could see my presence was no longer very welcome at the inn, and I got ready to start back to the river and ——. The note added that they had one last hope, and would try sending me 50 parcels by post to a certain town in the country, where I might be able to receive them.

Returning to the river and crossing again, I went three days later to this little town and received the 50 parcels.

For a week 50 parcels came every day, and then the authorities apparently were satisfied that there was nothing in the parcels except Christian literature, and the parcels began to come at the rate of 200 a day and often many more if there was room on the mail carts. The age for the short haul from —— to the river was more than the cost, so I have no doubt that helped Several ox carts were kept busy hauling the books the river into ——, and in less than a month I had than 6000 parcels, about 12 tons, and much more th could possibly have transported in two trips as I planned to do it at first.

Then for six months, from mid-April to mid-Oct there alternated periods of fierce fighting around us periods of comparative quiet, but always the planes us and frequent bombings, and always the threat tha should be trapped by an invasion across the river. Japanese were very near us on the east, not far awa the south, and for 300 miles to the west there wa threat that they might cross the —— River almost where and hem us in. We felt as though we were l within the jaws of a trap that might spring shut a moment.

For five weeks after the first lot of parcels came, was a big battle in progress north of the river, an books were received. It looked as though we had do we could. In —— a big pile of mail-bags on the st platform was set on fire in a bombing. A large part o mail was the books I had shipped west. Nearly two of books and Bibles burned there, but that was a the only loss there was during the whole time books en route. There were many rumors that the Japanese coming to ——, and the local folks urged me to go on and not get caught. I actually packed and engaged a to go. But the night before, I could not feel that I sh go. Letters had begun to pour in expressing gratitud the books that had gone through, and telling how people were praying for the success of the project. I were arriving at —— and being stacked up there wa for a chance to come across. That night after I we bed, it seemed that these books must come through I prayed that the stream would again break throug dike. The next morning I told the carters I had de not to go.

And they did break through. Soon after the mid May they were coming at the rate of a ton every two and with some minor interruptions of a week or at a time, that kept up for the next four months.

—— was an uncomfortable spot, and no praise w be too high for the missionaries who have stuck through all these years of war, and are still there. morning after breakfast at the ——s' planes can quickly that we did not have time to get out of the into the pits. A big bomb fell at the corner of the ver a direct hit on the pit that Mr. and Mrs. —— usually had used the day before in a raid. Had they been they would have been killed. They were in the two ners of the hall by the front door. I had started to out to a dugout, had turned back into the house, and in the open front door when the bomb burst just t yards behind me. Windows, doors, and plaster we blown off. The house was left a shell. The entire of it was torn by bomb fragments, with great holes thr the brick. The door frame around me was full of and two feet over my head a twelve-inch beam was in two. Only one small fragment hit my back, an ——s were not hurt. Before I could see them thr the smoke and dust, I heard Mr. —— say, "I guess still wants us here!" I never before had had such a consciousness of God's protection.

(To be concluded next week)

thodism and the War Emergency

GEORGE B. AHN, JR.

tual dedication and financial obliga- ıave been joined in a program for lism adopted by the Council of Bish- d the General Commission on World and Finance to provide for the emer- needs of the church caused by war con-

nulated by the special "Commission teen on Emergency Appeal and Post- Program," the plans heartily endorsed bishops and commission members call two-phase financial campaign which it ed will result in $2,000,000 for war- emergency use. The program was d at a joint meeting held in the Chi- Temple on August 28, following a two- eeting of the "Commission of Fifteen" LaSalle Hotel, Chicago.

ere shall be a special period of prayer self-sacrifice throughout the church," the report, "to be known as the 'Week dication,' February 28 to March 7, 1943, n Sunday, March 7, there shall be taken cial free-will offering for designated gency causes."

us the nineteen bishops and twenty-five bers of the World Service Commission attended the joint meeting placed first asis upon the spiritual response to the gency needs which Christianity faces in world crisis. Second emphasis is given e financial means by which practical nstration of Methodism's response may ade.

is our further judgment," continues the ted report, "that if we could raise $1,000,- in addition to the 'Week of Dedication' ing through increased World Service g, we would be able to meet our most rative emergencies. We recommend that respective churches be requested to in- se their contributions 10 to 25 per cent the last fiscal year.

We further recommend that this week evoted to the most intensive spiritual cul- ion of the official groups and of the indi- al members of our churches, and that able guidance be given to the pastors in aration for their leadership in this pro- n."

ll of the money received from both rces will be used for strictly emergency ses. These include: relief of the suffering war-torn countries through the Methodist mmittee for Overseas Relief, increased re- ous activities for men in the armed forces ough the Commission on Camp Activities Chaplains, increased missionary work in in America through the Foreign Division the Board of Missions and Church Exten- n, church projects in industrial defense as through the Division of Home Mis- ns, and emergency projects in education ough the Local Church Division and the ucational Institutions Division of the Board Education.

Emergency church projects at home and road will share equally in the amount re- ved in the "Week of Dedication" offering. e increased amount received in World Ser- e giving will be divided among the vari- s World Service agencies according to the tablished ratios.

Secretaries of the various Methodist boards d other agencies appeared before the Commission of Fifteen to present carefully prepared statements of projects that need emergency help. From these and from others that may develop in the near future, a special committee will work with the secretaries in selecting the projects to be financed from the special offering.

To direct the promotion of the campaign for the "Week of Dedication," a special promotion committee has been designated, with Bishop Ernest Lynn Waldorf of Chicago as chairman. Dr. Grover C. Emmons of Nashville, Tenn., coordinate executive secretary of the Commission on Evangelism, was elected secretary for the promotion of the appeal.

Other members of the Committee on Promotion include the following bishops: H. Lester Smith, Cincinnati; Titus Lowe, Indianapolis; Paul B. Kern, Nashville; G. Bromley Oxnam, Boston; Clare Purcell, Charlotte; Alexander P. Shaw, Baltimore, and John C. Broomfield, St. Louis.

Ministers, board secretaries, and laymen on the committee are: Mrs. W. M. Alexander, Dr. Costen J. Harrell, Dr. Roy L. Smith, Dr. George L. Morelock, Dr. W. G. Cram, Dr. Harry Denman, C. A. Jones, James A. James, and J. Kempton Jones.

The Commission of Fifteen, which was appointed at a joint meeting of the Council of Bishops and the General Commission on World Service and Finance held in Chicago on July 9, also was charged with responsibility for recommending a program for post-war reconstruction. On this question, their report states:

"The commission recognizes deep obligation for full and adequate consideration of problems connected with meeting the church's full responsibility in connection with post-war reconstruction, but recommends that consideration and action on these problems be deferred to a later meeting of the commission, which in its judgment should not be long deferred."

President on Religious Education

[Letter from President Roosevelt, under date of July 29, to Dr. Roy G. Ross, general secretary of the International Council of Religious Education]

I am more than happy to endorse the nation-wide observance of Religious Education Week. We Americans are great believers in education, but we sometimes forget that there can be education in evil as well as education in the good things of life. This is self-evident now; in the great struggle in which we are engaged our enemies are not the deluded peoples of the earth, but the false and evil standards which have deluded and enslaved them.

We know that the spiritual liberties of mankind are in jeopardy. We know that the influences and institutions that make men good are in jeopardy. We know that brutal cynicism is abroad in the world, that millions of men who were only recently boys and boys who will soon be men have been taught to hold the human race in contempt, to deny the truth of the dignifying words of Genesis: "God created man in his own image."

We are at war with the forces of evil abroad, but this does not relieve us of the responsibility of eternal vigilance at home. The young must be taught and they must be taught truly if the spring-waters of democracy are to be kept untainted. In this connection I like to remember the words of Thomas Henry Huxley, who called the Bible "the most democratic book in the world." The influence of the Scriptures in the early days of our Republic is plainly revealed in the writing and thinking of the men who made the nation possible. Quite apart from their professed allegiance to any particular form of religious doctrine, they found in the Scriptures that which shaped their course and determined their action. They believed in the Fatherhood of God and the Brotherhood of Man.

We have ahead of us difficult times and a long struggle. We shall need all our spiritual resources to sustain us in the days to come. There will be occasions when our way will seem shadowed and dark, when our course will be plagued by indecision and assailed by doubt. Providentially, there is always guidance if one knows where to look. Said the Psalmist: "Thy word is a lamp unto my feet, and a light unto my path."

Of Current Interest

The Christian World Mission Convocation, which was to have been held in Cleveland, Ohio, December 6-10, has been postponed indefinitely.

In 500 cases where six dollars apiece was loaned without interest to Chinese farmers whose crops had been destroyed by war, 98½ per cent of the money was repaid within six months, reports the Church Committee for China Relief. The six dollars enables the farmer to plant his fields and become self-supporting again. Where else could so little accomplish so much? In the deluge of appeals with which we are almost overwhelmed today, let us not forget the plight of China. Fifty thousand dollars a month is needed to maintain the work already started by the Church Committee.

A monograph on "The Administration of Religion in Universities and Colleges: Personnel," edited by Dr. Edward W. Blakeman, counselor in religious education at the University of Michigan, and published by The University of Michigan Press, is being well received considering its technical nature. It presents the results of a questionnaire survey made in order to discover who is responsible for the administration of religion in the universities and colleges in the United States, and to make this group of educators more conscious of their united strength. "Through the persistence of the editor, Dr. Blakeman," writes Professor Ernest J. Chave in his review of the monograph published in *Religious Education,* "returns were received from every one of the 726 institutions listed by the American Commission on Education. It was found that 1051 persons were engaged in three types of function in the programs—in administration, correlation, and chairmanship of instruction. A wide variety of patterns of religious work is evident, generally without any adequate appraisal of outcomes by the institution. The chief needs seem to be (1) a vigorous association of leaders in this field, (2) recognition of religion as an important integral part of education at the higher levels, (3) research in the practical phases of religion and ethics, and (4) development of the value approach to religion." Dr. Blakeman is a Methodist, a member of the Detroit Conference.

Dr. Robert S. Spencer, formerly of Japan, whose new title and address were noted in a recent issue of the HERALD, sends a word of explanation. Dr.—now Major—Spencer, who had spent the past year helping the Japanese churches in Hawaii, was drafted by the U. S. Army for teaching Japanese. He received a commission as major and with his family was assigned to Harrisburg, Pa. (P. O. Box 431). The daughters Dorothy and Marjorie will enter Syracuse University this month.

The marriage of Miss Sarah Watson Garnett, daughter of Rev. and Mrs. Ambler Garnett, and Dr. Joseph Robinson Clair will take place on Friday evening of this week in the Cliftondale Methodist Church, of which the bride's father is pastor. Miss Garnett is a graduate of DePauw University, Greencastle, Ind., and attended Pierce Secretarial School, Boston. For the past year she has been a secretary in the president's office at DePauw. Dr. Clair is an alumnus of the University of Kansas, and took his graduate work at the Missouri School of Mines and Metallurgy and the University of North Carolina. At present he is connected with the Missouri State Geological Survey.

Mrs. William Phillips, mother of Mrs. Edward C. Perkins, died on May 5, in the Water of Life Hospital, Kiukiang, Kiangsi, China, just after the Japanese took over the hospital, where Dr. and Mrs. Perkins have been stationed as medical missionaries. Announcement of Mrs. Phillips's death was made by Dr. and Mrs. Perkins upon their arrival in New York aboard the S. S. "Gripsholm" on Tuesday of last week. Mrs. Phillips, who was about eighty-five years old, had suffered a fractured hip shortly before leaving for China last year with Mrs. Perkins. Mr. Phillips, a prominent architect and outstanding Methodist layman, died before Mrs. Phillips returned to China with the Perkinses.

Miss Sarah Eleanor Manter, daughter of Mr. and Mrs. John West Manter of Waterville, Maine, and Paul Joseph LeMaistre of Boston were united in marriage at a four o'clock ceremony Saturday afternoon in Goddard Chapel, Tufts College, Medford, by the grandfather of the bride, Rev. Wilbur F. Berry of Waterville. The bride is a graduate of Colby College, and previous to her marriage was secretary to Dr. Warren F. Cook, superintendent of the New England Deaconess Hospital. Mr. LeMaistre was graduated from Tufts College, and now holds a position with a well-known oil company in Boston. The couple will make their home in Cambridge.

Rev. and Mrs. L. H. Massey, twenty-five years in the retired relation, now living at Brockport, N. Y., recently celebrated their golden wedding aniversary at their home. The pastor of the local Methodist Church, Rev. John J. R. Held, read the renewal-of-vows ceremony in the presence of forty guests. Mr. Massey, who only a few weeks before had observed his ninety-first birthday, is an alumnus of Boston University School of Theology, class of 1889. He was at one time a member of the New England Southern Conference, from which he was transferred to the Genesee, within whose bounds he now resides. "Mr. Massey is in good health," writes Mr. Held, "is a voracious reader of good books, and renders invaluable aid to his church and pastor, besides tending a large garden."

The death of Rev. Carl A. R. Liljewall, pastor of Friendship Methodist Church, Providence, R. I., occurred on Wednesday of last week, August 26, at his home, 102 Park Avenue, Edgewood, R. I., after an illness of seven weeks. He was in his fifty-sixth year. Mr. Liljewall spent the greater part of his active ministry in the old Eastern Swedish Conference, being transferred to the New England Southern Conference a year ago last spring when the Swedish work was merged with the English-speaking Conferences. He is survived by his wife and a daughter, Dorothy, both of Edgewood. The funeral service was held Saturday afternoon at Friendship Church. A more extended sketch will appear in a later issue of the HERALD.

Dr. Daniel A. Poling, a major in the Chaplain Officers' Reserve, has been granted a leave of absence by the Baptist Temple, Philadelphia, to enter upon active service with the armed forces.

Robert E. Cushman, son of Bishop and Mrs. Ralph S. Cushman of St. Paul, Minn., has accepted the call of Yale Divinity School to teach systematic theology and contemporary theology, substituting for Professor Douglas Clyde Macintosh, whose illness has necessitated a furlough. Robert Cushman received his doctorate in philosophy from Yale last June. Appointed in the spring to the Methodist Church at Hamilton, N. Y., he was released by Bishop Charles Wesley Flint and the local congregation that he might respond in the affirmative to the call from Yale.

Mrs. Mabel Garrett Wagner and Mrs. Charles Wade have been named by the Woman's Division of Christian Service as directors of its work in war industry communities. Mrs. Wagner will work among women of the white churches and Mrs. Wade among women in Negro churches. Each will remain for a period of several months in one community in an effort to plan activities whereby church women mav help to meet the problems occasioned in these communities by the influx of thousands of workers in war industries.

Arland A. Dirlam, Malden architect, well known to many New England Methodists as a designer of churches and chancels, has been called into service in the U. S. Navy as an engineer, with the rank of lieutenant, senior grade, and ordered to Norfolk, Va., for a period of training.

Edgar V. Moorman of Quincy, Ill., an active member of the Commission on Evangelism of The Methodist Church, died last month of a heart attack. He had recently worked with the Federal Council of Churches in planning and promoting the Ashrams led by Rev. E. Stanley Jones. Mr. Moorman was president of the Moorman Manufacturing Company, one of the largest industrial c cerns in Illinois. He was a member of board of trustees of the Wesley Foundat at the University of Illinois, and a mem of the board of directors of Illinois Wesle University. In 1940 he was the candidate Vice President with Roger W. Babson on Prohibition ticket. He leaves a widow three daughters. Funeral services were h at Vermont Street Methodist Church, Qui

Rev. S. Marion Riley, Jr., pastor of Fou Methodist Church, Boston, for the last years, is being transferred to the Lexing Conference, as of September 25, and pointed to Eleventh Street Church, Col bus, Ohio, in exchange with the present tor of that church, Rev. Charles B. Cop who comes to the New England Confere and Fourth Church.

Dr. and Mrs. Frank Kingdon of 98 Ri side Drive, New York City, have announ the engagement of their daughter, Miss trude Kingdon, to Frank Arthur Behrle, of Mr. and Mrs. Frank Joseph Behrle of W Orange, N. J. Miss Kingdon is a junior Wellesley College and treasurer of the We ley College Forum. Mr. Behrle is a studen the Mechanical Engineering School of P Institute, Brooklyn, N. Y., a member of Student Council, and business manager the institute paper.

President Paul F. Douglass of the An ican University, Washington, D. C., has b appointed the educational representative the committee to develop the organizing port on the school of applied arts provi for by a bequest made to the Young M Christian Association in the will of the Julius Garfinckle, wealthy Washington chant. The first instalment of half a mil dollars of the bequest has become avail for the opening of the proposed school.

Glendale Methodist Church, Everett, lost a prominent member in the death Ambrose D. Parsons on August 21 at Ha ton, Ont., as the result of a fall on a mo tainside. Mr. Parsons was spending his v tion visiting his mother and other relative Hamilton. He was in his forty-eighth y Besides his mother, he leaves his wife, F ence I. (Pugh) Parsons, and one son, D ald, of Everett. Mr. Parsons was a truste Glendale Church and a member of the Bo of Education, the Committee on Past Relations, the Music Committee, and choir and quartet. His pastor, Rev. J. L Hankins, in notifying the HERALD of death, eulogized him as a rare soul, erous, kindly, a lover of God and the chu The funeral services were conducted by Hankins at the church on the afternoo August 25.

Bishop Ivan Lee Holt of Dallas, Tex., given a "Distinguished Service Medal" the field of religion at the 1942 C mencement of the University of Chic Similar recognition was accorded three ers in other fields, namely, science, law, politics. Bishop Holt, who has supervi over the Dallas Area of The Metho Church with the added responsibility of tation in Latin America, is a former presi of the Federal Council of the Churche Christ in America and has been promine identified with the movement culminatin the World Council of Churches, now process of formation.

VENTS

Pittsburgh Conference held its first on Evangelism last week at Jumon-'a., the Conference training center in ;h Alleghanies. Evangelism in its vari-ases—mass, personal, and educational discussed by men thoroughly schooled subject through study and experience. peakers and lecturers on the program ed Bishop James H. Straughn, resi-pishop of the Pittsburgh Area; Rev. D. Harris, district superintendent of ld District, Central Kansas Confer-Dr. Merton S. Rice, pastor of Metro-h Methodist Church, Detroit, Mich.; 'eldon F. Crossland, pastor of Asbury-Methodist Church, Rochester, N. Y.; . H. Mohn, district superintendent of n District, North-East Ohio Confer-Dr. Walter C. Gum, district superin-nt of Norfolk District, Virginia Confer-and Dr. J. A. Huffman of Marion, president of Winona Lake School of ogy.

nsored by the American Civil Liber-Union, petitions for writs of habeas s were filed on August 19 and 20, re-vely, in the Los Angeles Federal Court half of Toki Wakayama and Ernest yama. Both are Japanese-American citi-imprisoned in detention centers by vir-of the Japanese evacuation orders of . Gen. J. L. DeWitt, commander of the ern Defense Command. Ernest Waka-served in the United States Army in ast World War, was acting adjutant of modore Perry Post No. 525 of the Amer-Legion at the time of his evacuation, secretary-treasurer of the Fishermen s n, American Federation of Labor, at Pedro. Toki Wakayama is his wife. The ion challenges the constitutionality of military evacuation orders. The case is t case which is scheduled to be taken to Supreme Court of the United States. A ing will be held in Los Angeles before eral Judge Campbell E. Beaumont on ember 8.

hen Rev. W. Wofford T. Duncan retired ntly after an eleven-year pastorate at ewood Methodist Church, Cleveland, ; the congregation of that church, at suggestion of George V. Woodling, a ng lawyer on the official board, decided o honor to Dr. Duncan by publishing a me of his sermons. Ten of these dis-ses are included in the book, which cov-150 pages and bears the title "Inflexible Faith." "Dedication," "Foreword," "Bio-phical Sketch," and "Letters of Appreciа-," together with halftone portraits of and Mrs. Duncan, occupy the first forty es. Among the sermon titles are "The l Life," "Love of Enemies," "The March the Mighty," "The Immortal Gesture," "The Long Road." The ten discourses cted for publication in the volume, says orge W. Grill in his "Foreword," repre-t a fair compilation of the hundreds of mons preached by Dr. Duncan during his torate in the Lakewood Church, "but no mpling of sermons, however artistically set down in type, can possibly convey the earnestness and eloquence of the delivery and the warmth of the personality of the preacher." The book is not for sale, the entire edition having been subscribed by the people of the church and parish. Dr. Duncan may well prize this volume, not only as a token of the regard in which he is held by his former parishioners, but also as evidence that they considered preaching paramount in his ministry.

At the request of the Chief of Chaplains office both of the Army and of the Navy, the National Church Goods Supply Company division of the National Academic Cap and Gown Co. of Philadelphia, Pa., recently designed and submitted for consideration altar covers and pulpit and lectern hangings for the chapels of both branches of America's fighting forces. The company also submitted designs for brass altar sets, consisting of candlesticks, vases, crosses, and crucifixes; also communion sets, and a field set for chaplains. All these articles were accepted and adopted by the authorities and contracts entered into for these items of equipment by Army and Navy officials.

John Street Church, New York City, the mother church of American Methodism, is in the midst of a Sanctuary Crusade, under the leadership of Dr. W. Waldo Weller of the Division of Home Missions and Church Extension, to complete the Building Centenary Fund started last year for necessary remodeling of the historic structure. Fifteen thousand dollars is the goal the church hopes to attain by September 13, Loyalty Sunday. Contributions are being sought from members, constituents, former members, and friends. "We expect many gifts from our weekday business neighbors whom we are visiting the next three weeks," writes the pastor, Rev. Robert H. Dolliver.

"Ministers of the Mighty Morale" is the general theme announced for the Twenty-Fifth Annual Pastors' Conference, under the auspices of the Hartford Seminary Foundation and the Pastoral Union, which will be held in Hartranft Hall, 55 Elizabeth Street, Hartford, Conn., September 15 and 16. The leader will be Dr. Thomas Guthrie Speers minister of the Brown Memorial (Presbyterian) Church, Baltimore, Md. Subjects for consideration at the five sessions of the conference are, respectively, "The Mighty Morale," "The Minister's Own Morale," "The Minister as Cooperator," "The Contribution of Music," and "The Church." Lodging will be provided without charge in the dormitories of the Foundation for those who make reservations in advance. Meals will be served in the dining room at a nominal price. Reservations for room and meals may be made at the President's Office. The conference is for ministers of all denominations.

A yearly scholarship has been established for a student in the College of West Africa, Monrovia, Liberia, by Rev. E. E. Wiley, pastor of Trinity Methodist Church, Bluefield, W. Va., in memory of his uncle and aunt, the late Rev. and Mrs. S. O. Wright, who followed Melville B. Cox as missionaries to Liberia in 1833. In making possible the scholarship, Dr. Wiley wrote: "I enclose a check for $1000 which I hope may add something to the program in Africa, turn some boy or girl into a transforming leadership as well as pay tribute to a young missionary whose service turned out to be so tragically brief." Melville B. Cox died after serving in Africa only 136 days, and the deaths of Mr. and Mrs. Wright occurred not long afterward.

The last dollar of the mortgage on the Methodist Church in Groveton, N. H., has been liquidated. The indebtedness, amounting originally to $15,000, was incurred in 1922 when Carter Hall was built and a ladies' parlor added to the enlarged sanctuary. The wiping out of the mortgage at this time when many of the young men who were active in the support of the church have gone into the service and the local paper-mill industry is undergoing an annual summer slump is a notable achievement. Rev. Robert C. Sharp is the pastor.

Sherwood Eddy's Delta Cooperative Farm at Rochdale, Miss., established in 1936, is to be sold as soon as a customer can be found, and the cooperative experiment continued on a cattle and diversified-crop farm south of Greenwood, Miss. The new property, to be known as the Providence Cooperative Farm, is already being developed under the direction of Sam Franklin, who has been associated with Dr. Eddy and A. E. Cox in the Delta Farm venture.

Boston University will open its seventy-fourth academic year with registration days beginning September 21 for departments other than the School of Medicine, which started its seventieth annual session last June under its new war speed-up program. With all recesses eliminated except Thanksgiving and Christmas, and the Christmas vacation cut to one week, the university students who begin their year in September will complete the first semester in mid-January and immediately enter upon the second half-year, which will terminate at the end of May. A drop in enrolment is anticipated by university authorities, but a greater registration of co-eds is expected in many departments due to the demand for specially trained women in industry. Many of the men students are being enrolled in the reserve study courses of the Army, Navy, Marine, and Air Corps to complete their college work.

With Our Writers

ELIZABETH GREY STEWART, Westfield; pen-name of Mrs. J. E. Reed.

J. TREVOR DAVIES, British preacher whose sermon "There Is a War On!" was delivered from the pulpit of Trinity Congregational Church, Watford, England.

J. QUINTER MILLER, New York City; an associate general secretary of the Federal Council of the Churches of Christ in America.

HAROLD PAUL SLOAN, Philadelphia; minister of Wharton Memorial Methodist Church.

DAME LAURA KNIGHT, R. A.; one of Britain's best-known artists.

LAURA LINDLEY, Washington, D. C.; research secretary, Anti-Saloon League of America.

RUTH E. G. LYON, Jamaica Plain; wife of Rev. L. A. Lyon, pastor of First Methodist Church.

SPRINGFIELD DISTRICT METHODISTS IN ANNUAL SUMMER ASSEMBLY

CHRISTIAN LIFE INSTITUTE AT LAUREL PARK

Laurel Park Assembly

The Western Massachusetts Summer Assembly and Christian Life Institute, held at Laurel Park under the auspices of the Springfield District of The Methodist Church, concluded a very successful eight-day session on Sunday, August 23. In charge of the annual event was Rev. Charles W. Jeffras, who, as superintendent of the Springfield District, organized this year's gathering and gave it efficient and inspiring leadership. Because of rationing restrictions the general attendance was perhaps not so high as last year, but the institute leaders were encouraged by a 30-per-cent increase in registration.

The institute, which has come in recent years to be a chief feature of the campmeeting program, was under the direction of Dr. John Hoon of Springfield, whose dynamic leadership gave unity and purpose to the entire program. He was assisted by a large staff of instructors and workers who provided the guidance needed for young people of all ages who participated in the week's activities, both social and educational. Children's work was conducted by Mrs. Gordon Capen, assisted by Mrs. Clarence F. Avey. Mrs. Vincent Frangiamore directed the program for junior-high youth, with Rev. and Mrs. Oscar G. Cook assisting. Others who participated in the leadership of the institute were Rev. Clarence F. Avey, Rev. Herbert H. Bair, Rev. Newell S. Booth, Rev. Gordon C. Capen, Mrs. Charles W. Jeffras, acting as dean of women, Rev. William D. Nietmann, Rev. Horatio F. Robbins, Rev. W. Lorimer Sargeant, and Rev. Joseph A. Stevenson.

The program of music was under the direction of John T. Bone, Jr., minister of music in Starrett Memorial Church, Athol. Mrs. Marion Bone, organist in the same church, accompanied the congregational singing as well as the numerous special features arranged for the week, notable among which was the Saturday evening concert of sacred numbers. The Providence Male Quartet of Easthampton, and the Blackmer Brothers Quartet, champions of the National Grange, assisted in the Saturday concert. Vincent Frangiamore ably fulfilled the arduous duties of business manager. Miss Ruth Moore acted as registrar for the session.

A particularly strong preaching program was an outstanding feature at Laurel Park this year. On the opening Sunday a wide variety of pulpit ministry was provided by Dr. William R. Leslie of Brookline, Dr. W. Earl Ledden of Albany, N. Y., and Mrs. Irene Ihde, musician and evangelist of Paterson, N. J. The preacher for the week-night meetings was Dr. Harold C. Case of Elm Park Methodist Church in Scranton, Pa. His timely and helpful themes were welcomed by both adults and young people, and many appreciative comments were heard from all groups that listened to him. On the concluding Sunday the messages were brought by Rev. D. Joseph Imler of Belmont, and Dr. Bernard C. Clausen of Pittsburgh, Pa., whose sermon took the form of a "commencement" address to the students of the institute, but was equally enjoyed by adults.

The theme of this year's assembly program was "Building New Bridges into the Future." Every effort was made to impress both young and old with the responsibility that falls upon Christian disciples in these times of testing and in the days of reconstruction which are ahead when the war is finally over. By study and instruction, by the pulpit evangel of the good news of the kingdom, by hours of prayer and devotion, a sense of deep fellowship was established among those who shared in this year's assembly. As Comrades of the Cross they will go out into a world of danger and yet of utmost challenge, to lay the foundations of a new and more Christian world.

Special days for various groups were provided throughout the week, the largest attended of which was the meeting of the District Woman's Society of Chrstian Service, which conducted a morning and afternoon program on Wednesday, under the leadership of the president, Mrs. Richard A. French of Belchertown. C. F. AVEY.

Bibles Go to Russian Prisoners

Russian prisoners, unable to see the Scriptures in their homeland, are now eagerly reading Bibles and Gospel portions in their own language in their prison camps. Bibles were prepared in New York, sent to Geneva, Switzerland, and then forwarded into Germany and to the Russian prisoners.

Latest word reaching the Methodist Committee for Overseas Relief, from the American Bible Society, tells of a letter that been received from a Polish Orthodox ch lain who is serving both Polish and R sian prisoners of war in his camp. Up April 1, Russians were not allowed to w at all, but contact with the Russian prison has been made possible through him. As he is the only worker among the Russ prisoners with whom regular commun tions can be maintained. He writes:

> Many thanks for your letter of March and for the parcels of Gospels. (Russia Gospels forwarded from New York t Geneva and sent to the chaplain som time in January.) All these Gospels hav been distributed among all the prisoner I am very glad to be able to distribut these books containing the good Word t my comrades who up to now had bee deprived of it. Till now I found not single one who was a real atheist.

Cabled information from Geneva reports receipt from New York of 6500 Russian T taments, 34,500 Russian Gospels, and a nu ber of Russian Bibles and English Te ments. This is relief—relief for soul, m and body alike.

BOOKS JUST RECEIVED

★

THE RAFT. By Robert Trumbull. He Holt and Company: New York City. P $2.50.

WE BELIEVE. By John J. Moment. Macmillan Company: New York. P $1.25.

THE ATLANTIC CHARTER AND AFRICA FR AN AMERICAN STANDPOINT. A study by Committee on Africa, the War, and P Aims. EVENTS IN AFRICAN HISTORY, sup ment to the foregoing. Compiled by Ed W. Smith. The Africa Bureau, 156 F Avenue, New York City. Price for the $1; separately, 75 cents and 60 cents res tively.

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RUTH E. G. LYON

bud—
A blossom—
veet Perfume.

baby's breath—
A smile or two.

love—
A burst of sunshine.

year or two—
and then another—
A four-leaf Clover.

hand outstretched—
A smile from Heaven—
ife's perfume gathered.

soul immortal—
A summons answered—
weet transition.

God—
A Revelation—
arth and Heaven united.

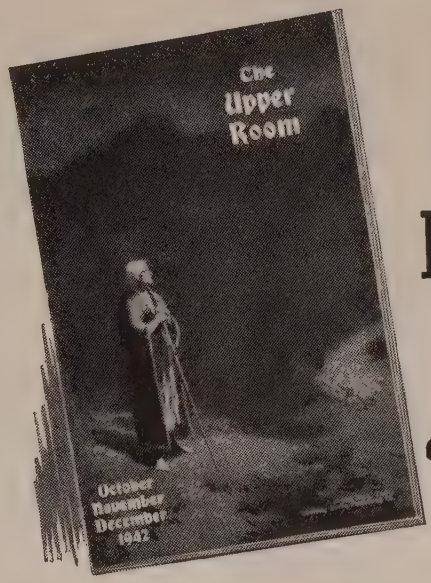
faith—
A Hope—
FRAGRANCE treasured.

erstone Laid rgentina School

cornerstone of the new building for ultad Evangelica de Teologia (Union gical Seminary), Buenos Aires, Argen- as laid with appropriate ceremony on 1, according to word received from sident of the seminary, Dr. B. Foster ell. Bishop Juan E. Gattinoni of the South American Conference pre- t the program, described by Dr. Stock- s "not very common in South Amer- he student choir led the congrega- singing and presented the hymn "Are le?" as a special number.

of the most interesting features of the m was the placement of objects of his- interest in a lead box, which was in- in the cornerstone. Dr. Stockwell says: ble was the first object to be placed box. Bishop Gattinoni put in the pro- of the day. I added the catalogue of our , with the minutes of the meeting when resent institution was definitely organ- while Miss Elizabeth M. Lee was here eptember, and then representatives of culty and student body added lists of sors, students, the board of directors ts committees, the principal contribu- made for the construction of the build- lumni of the seminary, alumnæ of the uto Modelo, and a number of different stant church papers. A little booklet Miss Carrie Carnahan's picture, the of her life and work, and a statement her relation to this special project was ded."

cerpts from the antiphonal reading, ed for the occasion from the Method- tual, are quoted by Dr. Stockwell as ws: "For a faculty that shall be a re- ng and cleansing power in the com- ity, and shall work in Christian love every other similar institution, we lay cornerstone. . . . For a faculty which will a creative center for the study and inter- tion of the gospel, we lay this corner- e. . . . For a faculty which shall broaden



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the horizons of its students, enrich their knowledge, deepen their spiritual life, and nurture in them their devotion to the service of God and of mankind, we lay this cornerstone. . . . In loving memory of those who have gone from us, whose hearts and hands have served this faculty; with deep gratitude for all whose faith and consecrated gifts make this house possible, for all who share this spiritual adventure; and with high hopes for all who shall work here in years to come, we lay this cornerstone, in the name of Almighty God, Father, Son, and Holy Spirit, world without end."

After the stone was rolled into place, Dr. Stockwell spoke on "Embajadores en nombre de Cristo" (Ambassadors on behalf of Christ), the words engraved on the cornerstone. Dr. S. U. Barbieri, president of the board of trustees and a seminary professor, then spoke on behalf of the student endowment fund, whose purpose is to intensify the local campaign for the fund during the construction of the building. The goal during the period between 1940 and 1945 is $60,000 (pesos), a sum whose income shall be sufficient to grant a full scholarship to five students yearly—one from each of the five countries served by the school.

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SPIRIT AS DIVINE
SPIRIT AS DEVELOPING
SPIRIT AS FREE

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Full-Time Ministry Along Atlantic Coast

For the first time in seven years, a year-round ministry is being conducted on Swans Island, Maine, with Rev. and Mrs. Carl Franklin Hall in charge. Serving two churches three weeks of every month, and islands for 100 miles along the Atlantic coast during the remaining week, the Halls cooperate with community betterment efforts, with other churches in vacation schools and in supervised recreation, in a pastoral, educational, and social-service ministry.

In ministering among isolated people of the islands, Mr. Hall uses the "Sunbeam," the 78-foot boat of the Seacoast Mission, primarily a non-denominational organization. Two large white crosses are painted on the hull of the ship, suggesting that at least one ship cruising in the Atlantic bears ill will to no one. Although many folk served by the "Sunbeam" are isolated from many things, they are much closer to war than those in many other areas. Emergency calls have increased 300 per cent. Mail and provision boats have been taken over by the Government, and the cost of living is rising. Young people are joining the armed forces, and a number of families are being forced to move to the mainland to make a living.

Discussing the variety of activities of the past year, Mr. Hall says: "Through the Mission we have presented moving pictures once a month. A dental clinic, whose staff included a registered nurse, a dentist, and a hygienist, was held with seventy-one people on the island in attendance. The Mission has furnished clothing to several needy people. We contributed $60 for school playground equipment. During the winter we responded to several emergency calls for the 'Sunbeam' when urgent help was needed for quick transportation to a hospital. At Christmas time the Mission sent useful gifts to every child on the island. The island doctor took a vacation this winter. During his absence the Mission provided a nurse. Mrs. Hall and I have distributed magazines and arranged for circulating libraries. The Mission sent the Lenten Fellowship of Prayer, by Gaius Glenn Atkins, to over 100 people, and also 'Home Sermons.' One girl on the island lives in the Mission Home for Is High School Girls and pays only two do a week for her board—the Mission does rest. This summer the Mission sent a V tion Bible School worker."

Adventure in War-Time Ar

(Continued from page 848)

tant presentations. Walking down a stre Chelsea one morning after a bad raid, saw one wall left standing on which a ture still hung, painted by a pupil who been his assistant in many big shows. A had been scored on her studio the n before and she had been killed.

Sir William Reid Dick, the sculptor, is engaged in carrying out the memori King George V, has been through all blitzes and still occupies his suite of stu standing undamaged near rows of ru houses. He has no assistants. He cooks cleans for himself as he did when he a young and unknown man. His wife children are evacuated to the country.

A. F. Hardiman's studio was blow pieces, and with it all his work stored th His latest piece of modeling he thought at a metal foundry, but a bomb also la on that. At present the open air is his w shop. He told me he was now convi that sculpture intended to be finally pl in the open should be executed out of d and that to have discovered so impor a fact was, in a measure, compensation what he had lost.

Who would look at a mere bin of ings and say that in depicting such an o a work of beauty could be achieved? those who go to the National Galler London, where the War-Artists' wor now shown, will see line and color cre from such a slender motif in a pictur Pitchforth. They will see also a canva Eurick of the beaches at Dunkirk, a ma piece in its stark reality and artistic percep

There are three friezes of grand de and original vision by Stanley Spencer. T show the glow of white-hot metal and hu beings in the cramped and distorting posi necessary to the riveting and making of a

I cannot leave this collection without tioning a large drawing by Muirhead of the destruction around St. Paul's C dral. Here something colossal has been not in size but in grandeur—and with point of a pencil.

In commissioning these works I feel British Government may have conferr benefit on many artists. In the exhibiti have visited I have noticed a sense of ac ture in the general output. This may b cause the old studio is down in ruins, o glass of its windows smashed.

The nightmare is at our doors. The also is there. Now is the chance for all a including surrealists, cubists, and every "ist"! May they give us their outlook the chaos of today!

——According to the statistics of United Stewardship Council in the sum directory issue of *Church Management*, tributions to Protestant churches durin year 1941 increased by more than $17 000 over the previous year. The chu also reported an increase of over 1,00 in membership. Per capita giving, how went down from $13.55 in 1940 to $ in 1941.—*The Watchman-Examiner.*

from Nashville

arry Denman of Nashville, Tenn., ne executive secretaries of the Com- on Evangelism of The Methodist spoke at the Southern Ohio Mass of the United Brethren Church, at Falls, Ohio, on August 16. He deliv- addresses, one in the afternoon and in the evening. The mass meeting second annual event of its kind and nsored by the Southern Ohio District of Men's Work of the Church of the Brethren.

* *

ohn O. Gross, secretary of the De- t of Educational Institutions, Gen- the Board of Education, is scheduled e the sesquicentennial address at ntucky Annual Conference, meeting 26-30 at Kentucky Wesleyan Col- inchester, Ky.

ing in honor of Kentucky's 150 years hood, Dr. Gross, who is himself a Kentuckian, has chosen for his sub- he Methodist Church's Contribution Life of Kentucky." The address will vered before the Conference on Fri- gust 28, at 2.30 P.M.

especially appropriate that the Con- meets this year at Kentucky Wes- Dr. Gross said in commenting on asion, "since one of the distinct con- ns that the Methodist Church has o the state has been in stimulating in- n education. One of the distinguished f Winchester, the late Bishop H. H. augh, was the second superintendent of instruction in the state." Dr. Gross called that the first Methodist Annual ence west of the Allegheny Mountains ld in Kentucky in 1790, at Lexington, Bishop Francis Asbury presiding.

* *

op Charles C. Selecman of the Okla- City Area has announced that he will a definite effort this fall to reach nchurched people in his area who are onsibility of The Methodist Church. It pected that the movement will be in ration with the United Christian Educa- tion Advance. Bishop Selecman, whose episcopal area includes the four Annual Conferences of East and West Oklahoma, North Arkansas, and Little Rock, initiated his campaign on July 2 when he called a meeting, at Mt. Sequoyah, of the district superintendents of his area, the executive secretaries of the Boards of Education of the four Conferences, and the chairmen of the Conference Commissions on Evangelism. Dr. J. Q. Schisler attended the meeting in his official capacity as executive secretary of the Division of the Local Church of the general Board of Education.

Surveys are being made to ascertain the number of unchurched persons in each pastoral church, each district and Conference, and in the Area as a whole.

Other means to be used to further the campaign in the Oklahoma City Area, as announced by Bishop Selecman and his group, include: functioning church boards of education in the local churches; emphasis upon Bible reading and prayer in the homes of the people; organization of nursery departments and adult home departments in all local churches; monthly reports to Bishop Selecman himself on the number of new members added to church school rolls; careful selection and training of new teachers to care for expected increases in enrolment in church schools.

* *

Dr. John L. Ferguson, pastor of Belmont Church, Nashville, has issued a strong protest, through his church bulletin, against the following Associated Press dispatch that appeared recently:

"It's a little early, but we thought you'd like to know what kind of Christmas cards you'll get this year.

"The familiar red, white, and green will give way to the patriotic red, white, and blue, the greeting card industry announced today.

"Furthermore, fat old Santa Claus will be replaced by skinny Uncle Sam's bewhiskered countenance, and the cards, even though Christmas stands for 'Peace on earth and good will toward men,' may contain the warlike slogans 'Trap the Jap,' 'Paste the paperhanger,' 'Muzzle Mussolini.' "

Characterizing the news item as "startling" and "utterly pagan," Dr. Ferguson said: "It is my firm conviction that millions of sincere Christians in America resent as I do this proposal of the 'greeting card industry' to paganize the celebration of the advent of the Prince of Peace by making it an occasion to exploit cheap, unworthy passions of a spurious type of patriotism. We shall never win this war if we surrender our Christian ideals in order that we may indulge in such low passions."

Dr. Ferguson requested those of his congregation who resented this proposal to commercialize Christmas to communicate with him at once. "There are enough Christians in America to prevent this if we will act immediately," he declared.

School of Theology—Important Announcements

With the annual Matriculation Day exercises in Robinson Chapel Wednesday afternoon, September 23, Boston University School of Theology will begin its 104th year of continuous service in training young men for the Christian ministry. President Daniel L. Marsh of Boston University will preside and officially accept the new students into the university family. Dr. Rollo Walter Brown, distinguished teacher, writer, and biographer of Dean Briggs, will deliver the Matriculation Day address. His speech will be an application of the philosophy of his latest and most influential book, "There Must Be a New Song," to the special problems of ministry in times of crisis. Its title will be, appropriately, "There Must Be a Creative Pulpit."

New appointments at the School of Theology include: Dr. Edwin P. Booth, head of the Department of New Testament Studies, to succeed Dr. Henry H. Meyer, retired, as acting director of the Division of Religious Education in the School of Theology; Dr. Ralph W. Decker, assistant in the Departments of New Testament Studies and Philosophy of Literature, to succeed Dr. W. J. Lowstuter, retired, as acting registrar of the

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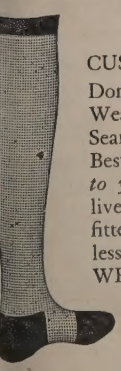

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School of Theology; Dr. Paul E. Johnson, to succeed Dr. Francis L. Strickland, retired, as head of the Department of Psychology and History of Religion; Dr. L. Harold DeWolf, to teach first-semester courses in Social Ethics formerly taught by Dr. David D. Vaughan, retired, and second-semester courses in Christian Ethics, formerly taught by Dean Emeritus Albert C. Knudson, retired; and Dr. Walter L. Nathan, to teach special new courses in Principles of Religious Art. Dr. Knudson will continue to teach his established courses in Systematic Theology and Philosophical Foundations of Christian Belief, and Dr. Vaughan will teach his announced second-semester courses in Social Ethics. Bishop G. Bromley Oxnam will offer again, as a requirement for middlers, his course on "Ministerial Problems."

Because of the gasoline and fuel shortage in New England, the Annual Preaching Conference will be held this year, not on successive days at Copley Methodist Church, as formerly, but on special days at intervals through the year in lengthened chapel periods at Robinson Chapel. The opening address on the Preaching Conference program will be Dr. Rollo Walter Brown's Matriculation Day address, "There Must Be a Creative Pulpit." Other speakers on dates to be announced in special notices to students, alumni, and ZIONS HERALD readers will be: President Daniel L. Marsh, Bishop G. Bromley Oxnam, Bishop Edwin Holt Hughes, Dr. James W. Workman, Rabbi Joshua L. Liebman, Dr. H. J. Burgstahler, Dr. Vincent Ravi Booth, Dr. Albert E. Bailey, Dr. Nolan B. Harmon, Dr. Norman E. Richardson, and Dr. Charles R. Brown.

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Open for Retired Ministers

A few apartments at The Memorial Home Community, Penney Farms, Fla., are open for retired ministers, Young Men's Christian Association secretaries, and other religious and educational workers and their wives.

This memorial, which is not an institution but a home community, was erected by Mr. J. C. Penney, the famous merchant, in memory of his preacher father and mother. Until now it has been crowded, with a waiting list of more than one hundred. War conditions with the calling of younger ministers into the army and navy as chaplains have also called out of retirement a number of clergymen, and others who had planned to retire will remain in their pulpits for the duration.

At this writing, a few apartments are available. All particulars will be forwarded to those interested who address their inquiries to Mr. Elmer E. Eckis, Superintendent, Memorial Home Community, Penney Farms, Fla.

Pastor's Widow

Bertha R. (Mrs. Charles W.) Lowell of Hallowell, Maine, announcement of whose death appeared in last week's HERALD, was born in Wiscasset, Maine, November 21, 1862, the ninth child of Samuel C. and Ann Elizabeth (Damon) Folsom. After graduating from the Wiscasset High School in 1880, she taught school for eleven years, until her marriage to Rev. C. W. Lowell, April 8, 1891.

Converted in childhood, Mrs. Lowell joined the Congregational Church in 1880. When she married, she transferred her membership to the Methodist Church at Northport, Maine, where her husband was then pastor. She loved teaching and loved her work as a pastor's wife. After her husband's retirement, she became a member of the Hallowell church and took an active part in all its departments as long as her health permitted.

Mr. and Mrs. Lowell had no children, but they adopted the youngest child of Mrs. Lowell's deceased sister, at the age of four and a half. Mrs. Lowell is survived by this son, Wallace F. Lowell of Allston, Mass.; four grandsons, Wallace, Jr., Harold F., Donald D., and Charles William Lowell, also of Allston; two nephews, Harold S. Fowle of Baltimore, Md., and Rev. Forrest F. F of Greenville Junction, Maine; a niece, Leneda G. Foster of Saugus, Mass.; and eral grandnephews and grandnieces.

Northern District Summer Assembly

The Northern District Summer Asse at The Weirs, N. H., condensed its tional week of meetings into one full most successful day on August 20, unde direction of the district superintendent, H. D. Hawver. The program opene 9 A.M., with the annual meeting of the ciation, business, and election of officers. was followed at 10.30 with a pastors' posium under the general theme Church in War Time," in which ninet cent of the pastors of the district were ent and took part in the discussions. S addresses were given on "The United Ch Canvass" by Rev. D. S. Barnett, "Prea in War Time" by Rev. F. J. Andrews, "Pastoral Approach to the Community Rev. James F. Quimby, and there was eral discussion on maintaining full-time program and evangelistic approach to community. At 2 P.M., the pastors assen for consideration of the fall District and Calendar program.

Rev. Ernest L. Converse of Con superintendent of the New Hampshire League, was introduced and spoke o coming elections in the state and the o tunity for churchmen in this crucial h

The main addresses of the day were ered at 3 P.M., by Rev. William H. Ald of Bridgeport, Conn., and at 7 P.M., by Ernest A. Shepherd, pastor of Baker M rial Church, Concord, to large gatherin

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d lay leaders of Conference and ganizations. The closing address by herd was followed by a consecra- e at the lakeside under the direc- committee in charge, Rev. Sydney Tilton, Rev. Sven A. Laurin of d Rev. W. L. Benson of The Weirs, diction by the district superinten-

program for the day was directed Gilbert W. Wieting of Newport. ociation felt justified in this drastic of travel in cooperation with the national officials in restriction of the travel. H. DANIEL HAWVER.

neously with the ministers' meet- District Woman's Society of Chris- ice met under the leadership of the president, Mrs. N. H. Whitney of when plans were laid for the fall er program.

g devotions were led by Mrs. Kid- anklin. A business meeting followed. oted that the Campmeeting Ladies' and and that the work be carried on Voman's Society of Christian Service a committee. The committee elected of Mrs. H. D. Hawver (or wife of ict superintendent), chairman; Mrs. Shattuck, treasurer; Mrs. A. B. on, Mrs. Anna Buckley, and Mrs. ulton. The speaker of the morning . Laura Vassemillet of Tilton, N. H., a missionary in the Belgian Congo. ic was "What Christian Women Have hankful For."

noon devotions were led by Mrs. wood Craig of Franklin. A duet was Mrs. Gilbert W. Wieting of New- d Mrs. Delphas S. Barnett of Clare- The special feature of the afternoon e report of the Assembly of the 's Division, held at Columbus, Ohio, was given by the Conference dele- rs. Fred G. Crowell of Concord.

e was a good attendance. Those pres- joyed a picnic lunch by the lake at nd also had the opportunity of at- the services of the District Summer ly. EVA BARNETT, Rec. Sec.

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y advertising in your church paper.

Church Register

HERALD CALENDAR

Summer School of Ministerial Training, Wilbraham Academy, Wilbraham, September 7-11
Erie Conference, Allegheny College, Meadville, Pa., Bishop J. H. Straughn, September 8
Indian Mission, Bishop A. F. Smith, September 11
Twenty-fifth Annual Pastors' Conference, under the auspices of the Hartford Seminary Foundation and the Pastoral Union, Hartranft Hall, Hartford, Conn., September 15 and 16
Southwest Missouri Conference, Grand Avenue Temple, Kansas City, Bishop J. C. Broomfield, September 15
Upper Iowa Conference, First Church, Waterloo, Bishop J. R. Magee, September 15
Missouri Conference, Hannibal, Bishop J. C. Broomfield, September 22
Northwest Iowa Conference, Storm Lake, Bishop J. R. Magee, September 22
Southern Illinois Conference, First Church, Alton, Bishop E. L. Waldorf, September 22
Springfield District Conference, Wesley Church, Springfield September 23
Louisville Conference, Madisonville, Ky., Bishop U. V. W. Darlington, September 23
Nebraska Conference, Trinity Church, Lincoln, Bishop W. C. Martin, September 23
West Virginia Conference, Clarksburg, Bishop J. H. Straughn, September 23
Rally Day, eptember 27
Religious Education Week, September 27-October 4
East Tennessee Conference, Bluefield, W. Va., Bishop L. H. King, September 30
Kansas Conference, First Church, Ottawa, Kan., Bishop W. C. Martin, September 30
New England Conference Woman's Society of Christian Service, Fall Meeting, Centre Church, Malden, October 22, 23
Christian World Mission Convocation, Cleveland, Ohio, December 6-10
Universal Bible Sunday, December 13
Board of Education, Annual Meeting, Chicago, Ill., February 16
National Association Methodist Hospitals and Homes, Annual Meeting, Indianapolis, Ind., February 16-18

CHURCHES AND FIRE HAZARDS—In view of the added difficulties that now surround church building, churches should, more than ever before, guard against possible fire hazards. For ten cents, a dime or stamps, the Interdenominational Bureau of Architecture will forward a schedule that is suggestive for checking church properties against possible fire hazards. Address E. M. Conover, Director, 297 Fourth Avenue, New York City.

Bits of Fun

One of our best-known citizens was followed part of the way to town by another, who observed that when his friend came to a crossroads he indicated which way he was turning by flinging out his right or left arm, while he gave vehicles on the road permission to pass him by giving the ordered signal of the Highway Code. At last the second man hurried until he caught up with the other, and said: "It's strange to see you walking to town, but what's this bright idea of yours, in signaling with your arms which way you're turning? It makes everybody stare at you."

"Maybe it does, my boy," the other replied, "but I'm going to continue doing it. It's the Government's fault, anyway. First they took my chauffeur, and I had to drive myself. Now they won't give me any petrol (gasoline), and I have to walk; but they can't take my arms, and I'm going to continue using them as you've seen me do today. It's all that's left to me of the pleasure of motoring!"—*Methodist Recorder,* London.

The American convoy was on its way to Ireland across the stormy North Atlantic. One soldier hurried below to call his buddy.

"Hey, Jeep, come on up. We're passing an American battleship."

He was answered by a groan. "I don't want to see no ship. Call me when we're passing a tree."—*Advance.*

A woman's voice was heard from the steps of a crowded car: "Oh, get in, dear; someone will give you a seat." The next moment two young women entered.

The men in the car continued to read their papers. Those who had none pretended to be asleep. The women glared in vain. The car went on for half a mile, then a man alighted.

"There's a seat for one," said the conductor.

"Don't take it, dear," said one young woman, "some man will want it."—*Telephone Topics.*

"Did you ever catch your husband flirting?"

"Yes, that's the very way I did catch him."
—*Selected.*

Here's a story about a little boy who was impudent to his father and was locked in his bedroom for the day.

In the evening his mother carried him his supper and she found him writing at his little desk.

"Are you writing a letter of apology to papa?" she asked.

"No," he answered fiercely. "I'm writing a letter to President Roosevelt to ask him to get me a divorce from the pair of you."
—*Boston Globe.*

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Norman Douglas.

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ships moving, soldiers marching. Munitions for ...ops to Ireland, food for Britain! We are wasting no time ...ys to produce what is needed to win the war.

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The time spent in educating our young people is an important investment in the future of the country—in the future of the person concerned. Such an investment is never lost; it always pays dividends. Formal education should not be postponed!

Without losing sight of the grim business of war, we must turn our thought to the future—toward a Christian peace—toward preparing our young people to meet it. And WE MUST NOT WASTE TIME.

In a Christian atmosphere young people at Boston University are being trained for life. This training cannot be postponed two or three years. NOW is the time. If they are ready for college this fall, by all means send them. No investment in brains is ever lost. We shall be glad to send full information.

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OTHER DEPARTMENTS OF THE UNIVERSITY: Liberal Arts, School of Education, Law, Medicine, Social Work, Theology, Graduate School. *Catalogs*. Address deans of respective schools, Boston University, 681 Boylston Street, Boston, Mass.

DANIEL L. MARSH, LL. D., PRESIDENT

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